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THE receipts for the first four months of the financial year have averaged during the past five years about \$125,000. For the corresponding period of the current year they have fallen short of this amount by about \$15,000. We have recently received word from the pastors of several important churches, which take up their annual contributions for the Board within a few weeks, that they purpose to do their utmost to secure larger contributions than ever before. This is the appropriate spirit for the hour, and if it animates the hearts of all pastors and is expressed by them in earnest utterance from the pulpit, the good results will be soon apparent, enabling us to report, what we so much desire, a generous advance over the receipts of preceding years.

PASTORS and other friends of missions desiring, for free circulation in congregations or Sunday-schools, a missionary card containing a brief statement in relation to the work of the American Board, can obtain the same on application at the rooms of the Board in Boston, New York, or Chicago. The leaflet entitled "The Field, the Force, and the Work," for 1887, is also ready for circulation, and can be obtained in the same way. Both the leaflet and card are well fitted for distribution in the pews and in connection with the annual or semi-annual presentation of the foreign missionary call from the pulpit.

THE AMERICAN BOARD ALMANAC for 1887 is receiving high commendations from all quarters both as to its usefulness and its attractiveness. A large number of persons have sent for fifty or a hundred copies each, for distribution among their friends or in their several churches. One corporate member of the Board has already called for three hundred copies. An official of an English missionary society writes us that this Almanac is quite superior to anything of the kind issued in Great Britain. For terms see our advertising pages.

TELEGRAPHIC reports from Peking state that the Chinese government has agreed to pay \$25,000 to the American missionaries who suffered losses during the riots at Chungking in July last. This is a just and honorable act, worthy of a Christian nation. Now we would like to see a despatch from Washington, saying that the United States government had agreed to pay a generous sum to those Chinese who escaped with their lives but lost their property during the anti-foreigner riots at Wyoming and elsewhere.

THE remarkable call for Christian education in Japan has been emphasized in recent letters which have appeared in pages of the *Missionary Herald*; and now comes a new appeal in reference to education for girls. Men not themselves Christians, but leaders in educational circles, are clamoring for schools for their daughters; schools like those which are taught by our missionaries. They see the advantages which come from the personal teaching and direct influence of American Christian women. A strong appeal for aid to meet this call will be found in the *Life and Light* for January. The Rev. Mr. Pettee, now in this country, also emphasizes the appeal. Aside from the support of the American teachers they are asking for, the Japanese will meet all the expenses of these schools. Are there not many Christian young women in America who will respond to this call?

WE much regret an error which crept into the table of benevolent societies in the American Board Almanac, by which the receipts of the Massachusetts Home Missionary Society were given in place of those of the American Home Missionary Society. The National Society, in connection with its auxiliaries, received during its last financial year \$524,544.93.

THE Presbyterian Board of Missions, in view of its serious embarrassment from lack of funds, has issued a circular calling for two collections a year, in place of the one which is ordinarily taken in most of their churches. No doubt in many cases, where reliance is placed upon the annual church collection, there are those who give considerably, remembering that foreign missions embrace all the classes of Christian work covered in this country by the many collections that are taken through the year, and they give accordingly. But to many persons, perhaps a majority, "a collection is a collection," and the customary amount is given, without regard to the larger needs of the case. To meet this practical difficulty the Presbyterians propose to urge *two collections* annually for foreign missions. This is not unreasonable, provided reliance is placed on church collections. But is there not a better way still? Should there not be on the part of all Christians a careful consideration of what they can give during the year, and a definite pledge made as to their benefactions, so that the supplies for the work of home and foreign missions shall not depend upon the character of the weather on a particular Sunday, or the importunity of the appeals made by the preacher on a special day, but shall be determined by a clear and careful consideration of what the claims of Christ are, and the ability of the individual to contribute to the work of the kingdom?

THE English Baptist missionaries on the Congo report great improvement in their relations with the natives. They find that they can leave their stations in safety in the care of the natives. At Underhill station the work is greatly prospering and the superstitions of the people are yielding. A missionary reports that on one occasion when speaking of the fact that if men believed in God they could not trust in charms, he simply pointed to a piece of looking-glass over the doorway of the house in which he was sitting. This was put there as a charm, and one of the men immediately rose and broke the charm in pieces. The incident illustrates the way in which the faith of the people is changing.

THE following facts we find in *The London Times* relating to Inhambane and the position of the Portuguese forces in Eastern Africa. This town has been in the hands of the Portuguese for the last three hundred years, and formerly had an important trade in gold and slaves. It is situated some twelve miles up a tidal arm of the sea. The Portuguese have a custom-house, barracks, governor's house, a ruined church, and a half-dozen shipping-offices. There are splendid palm-groves back of the town. The defences consist of two guns and their complement of artillerymen, and two or three companies of infantry. The officers are drawn from the non-commissioned ranks of the Portuguese army, the rank and file consisting of negroes, a large portion of whom are held as soldiers, as a species of penal servitude for various offences. They are armed with Snider rifles. The neighboring friendly tribes can be relied upon at times, but the conduct of the Portuguese toward them has been such as to render them very uncertain allies. The present conflict has been precipitated by the union of many tribes at the north, in the hope of driving out the Portuguese and taking possession of the rich regions they occupy. Our missionaries in East Central Africa also report that the natives about them have great dislike to Umganu and the chiefs at the north, who claim authority over them, because they are continually making raids upon their territory. The coast natives very much prefer the authority of a foreign government to the sway of some of the fickle, dusky monarchs of the interior.

THE following is the recent testimony of a veteran home missionary pioneer as to the importance of training every church from the beginning of its history to contribute to the work of foreign missions: "I made a mistake when I was a young pastor beginning a church. I said to myself: 'It is too soon to call the attention of the people to foreign missions, and if we undertake to make a contribution to that cause, it will be so small as to be insignificant.' It was a mistake; I see it now. The contribution would have been small, to be sure, but the benefit to ourselves of joining the great company of mission supporters, and giving our attention to the great facts of the missionary work, and the commanding motives which stir the Christian heart up to it — these things of themselves would be motive enough for enlisting in foreign missionary work from the very beginning. I did not see it exactly in this light then, but I do now."

THE English Church Missionary Society has arranged for a second series of "February Simultaneous Meetings," to be held this year in various sections of London on the second week of February. Last year, it will be remembered, the meetings were held in about one hundred towns and cities of the kingdom, and they awakened in a remarkable degree a new interest in missions. The object is not so much to secure contributions of money as to bring Christians into sympathy with Christ in his redemptive work on earth. The movement assumed such importance that it soon came to be known as the "F. S. M.," and these initials are recognized all over England. For the present year a large and influential committee of clergymen and laymen have the work in charge. We find ourselves asking the question, When will the Christians of America be ready for a similar movement?

It is very pleasant to hear that Dr. Livingstone's faithful servant Susi, who with Chuma brought the body of their trusted leader half-way across Africa, that it might rest in his native land, has recently been baptized by a member of the Universities' Mission. Susi received the name of David in baptism, in memory of the noble man who first taught him what it was to be a Christian.

WE find in *The Brockton Daily Enterprise* of December 21 an account of addresses made before the Old Colony Congregational Club on last Forefathers' Day. Among the speakers was General Lew Wallace, late United States Minister to Turkey, who gave emphatic testimony to the work and worth of our missionaries in Turkey, as will be seen by the following brief report given of his address :

"When abroad in the East he had found the best and truest friends among the missionaries located in Constantinople, and among these good people those of the Congregational denomination seemed to predominate. I have often been asked : What of the missionaries of the East ; are they true, and do they serve their Master ? And I have always been a swift witness to say — and I say it now, solemnly and emphatically — that if anywhere on the face of this earth there exists a band of devout Christian men and women, it is these. I personally know many, men and women, and the names of Dr. and Mrs. Riggs, the names of Woods, Bliss, Pettibone, and Dwight, and others spring up in my memory most vividly. Their work is of that kind which will in the future be productive of the greatest good. They live and die in the work. One I know has been in the work fifty years. They are God's people, and they should be remembered and sustained by us. We cannot expect much of an impression yet on the old hard-headed Turk, but it is working. We have Bible headquarters in the very den of Mohammedanism. They are a poor people, and when they buy our books from their hard earnings it is not to throw them away, but to read them. Apostasy with them means death ; and if the time comes, as come it will, when they can rise up and assert themselves, then we shall see the fruit."

As yet we have nothing definite as to an agreement among the Great Powers of Europe in reference to a prince for Bulgaria. The nomination of the Prince of Mingrelia, though strongly favored by the Turkish government, has been flatly rejected by the Bulgarians, and this seemed to have ended that matter. Three members of the Bulgarian *Sobranje* have visited Vienna and Berlin and were received with much favor by the officials. While in Vienna they made definite proposals to Prince Ferdinand of Saxe-Coburg-Gotha that he accept the vacant throne. It is reported that the emperors of Austria and Germany will favor his candidacy and that the latter has written to the czar, asking him to assent. Prince Ferdinand is said to be a stalwart young man, only twenty-five years of age, allied to the royal families of England, France, and Austria, and a Roman Catholic.

A LETTER has been received from Mr. Walter, at Benguela, dated November 10, just prior to the departure of the steamer for Lisbon, reporting that no mail had been received from the interior since the previous month. This is not surprising, as there is always more or less uncertainty about the coming of the carriers.



REV. A. H. SMITH, of North China, tells of a missionary in Manchuria, who discovered certain insects on the leaves of the peach-trees in that part of China : "He thought the first rain would wash the insects off ; but experience showed that they were firmly glued to the under side of the leaf, and the rain made no impression on them whatever. He then picked the leaves and put them in soak, but the insects secreted a kind of waterproof varnish and were as dry as before. It took boiling water to melt their defences. Chinese sinners are hard to reach, and nothing but 'hot hearts,' full of the Holy Spirit, can accomplish the task of overcoming their opposition. When Robert Morrison was in New York, on his way to China, a merchant asked him if he thought he could convert the Chinese. 'No,' replied Mr. Morrison, 'but God can.'"

THE Japanese people are just now greatly excited over a most unfortunate accident which has awakened in their minds much bitter feeling against foreigners, particularly the English. An English steamer, *The Normanton*, was wrecked on the coast of Japan, having on board at the time twenty-five Orientals and about the same number of Occidentals. In the struggle for life which followed, all the Orientals, with the exception of one Chinese boy, perished, while all the Occidentals, with the exception of one who was the victim of an accident, survived. It is naturally impossible to convince the Japanese that this was not the fault of the officers of the steamer and that the English sailors were indifferent to the fate of men not of their own race. Though the consul acquitted the captain of blame, the case has been brought before the consular court (the same consul sitting in another capacity) under charge of manslaughter. The Japanese are greatly excited, all the leading newspapers having condemnatory articles and several public addresses having been made, the natural tendency of which has been to arouse much ill-feeling against the English. The trial of Captain Drake was set down for December 6. It is to be hoped that the decision of the court will be so clear that all parties will admit that justice has been done without regard to race prejudice.

ARCHDEACON FARRAR well says that "he who talks of missions as a failure uses the language of ignorant error as an excuse for unchristian sloth." In nine cases out of ten the men who speak of the work of missions as unproductive know next to nothing of what has been done. There are those who will talk with the utmost assurance of the want of success on missionary ground who do not even know what fields are occupied. It is their own want of faith in the gospel which makes them think that it cannot have any power over the hearts of the heathen.

A CHINESE teacher of a boys' high school often conversed with a native Christian preacher about Christianity, but the former found it so hard to remember what he had been told of the distinction between Christianity and the Three Religions that the preacher nicknamed him "the expert forgetter." How many American Christians hear about foreign missions in this listless way and find it as difficult to discriminate between different fields as to recollect the distinction between a hare and a rabbit, or between a Buddhist and a Brahman !

**"SEEING THE MULTITUDES."**

IN the story of Christ's life it is said that on several occasions he "was moved with compassion" at the sight of the gathering multitudes. This would not seem at all strange were he merely a man — a man of ordinary tenderness of heart; for how can any person possessed of human sympathies look upon a great assembly of men, especially if the assembly be made up of the poor and needy, without deep stirrings of soul? But did our Lord need to look upon men with the bodily eye to have his heart swell with compassion for them? Must he *see* them in order to be moved to pity?

We know that this is not so. It was infinite pity for the lost which led him to leave heaven for earth, taking upon himself the nature of man, that he might deliver men from sin. There is no measure by which we can set forth the matchless love of our Lord for our sinful race except as we say that he so loved the world that he came to earth to save us. He knew us before he came; he saw us in our guilt and woe. With omniscient eye he discerned not merely the human race as a whole, but also each individual down through successive ages. And knowing mankind and its needs, he hastened on wings of love to work out redemption for our race. Is anything needed to move him to compassion? Can his soul be more deeply stirred than it was when he stooped to his lowly birth in the stable at Bethlehem?

And yet here is the scriptural record, not once or twice only, but repeatedly, that on seeing the multitude he was moved with compassion for them. Our Lord, though divine in nature, was yet perfect man. It was a great element in his condescension in becoming a man that he took on himself many of the limitations of our nature. He was affected by attending circumstances, he was moved by sights and sounds as we are. His emotions, always holy, were not always the same. They were controlled by the occasion, they shifted with the scene. He was moved by what he saw. And so we read that once when on his way from Bethany, as he rounded the point of Olivet where the vision of Jerusalem burst upon his view, he was greatly moved. The sight of the place opened the fountain of his tears, and he wept over the beautiful but guilty city that knew not the time of her visitation. In the same way was he moved by the sight of the multitudes as they gathered about him. To the view of his disciples his heart was specially stirred by the vision of the crowds near him. They noted a tenderer sympathy in his eye, a quicker beating of his heart, and they bore witness to the divine compassion which beamed forth from him as he felt the presence of the surging crowd. The mystery of the divine and human natures in Jesus we may not attempt to explain; but this much we know: Jesus would not have been a man if, in the presence of gathered multitudes of men and women, even his compassion for the sinful and lost had not been more deeply stirred and had not manifested itself by unusual tokens.

And if this was the case in reference to our divine Lord, how shall we reason about ourselves? If in him compassion was moved to its profoundest depths by the sight of the multitudes, can we expect that our hearts will be deeply affected unless in some way we can see the myriads of men and women who need

God's grace and salvation? More than fourteen hundred millions of human souls are now dwelling on the face of the earth ; but how little these figures may mean to us ! An assembly of ten thousand persons before the eye would probably give us a more vivid impression of a mass of human beings than would the full statistics of the earth's population. We can state the figures correctly ; but is there not a vagueness in our conception of the multitudes who people the earth? And just so far as this conception is vague will our compassion be weak. Our hearts cannot be deeply stirred for people who are but dimly known. If we suffer ourselves to sit in our homes, away from the sight and sound of the myriads of human beings, each with his sins and sorrows, his fears and his hopes, we may be quite unruffled in spirit and be wholly free from any burden of soul in behalf of others. But so doing we shall be wholly unlike our Lord. As far as possible we should go in bodily presence among the multitudes in order to have our compassion stirred. And where we cannot so go we should send our thought. By books, by inquiries, by every device known to us, we should seek to bring before us the masses of men who people not our own cities and states alone but China and India and Africa and all the continents and islands of earth. Let the records of historians and travelers be studied and then let the imagination bring up the vast array of human beings now walking the earth, degraded and civilized, black and white, Caucasian, Hindu, Malay, Polynesian, yes, every tribe of our globe ; see them coming up from every corner, a vast, an innumerable host, every one of them burdened with sin and want, every one of them needing a Saviour, and for every one of whom Christ has died. Can the mind dwell on such a vision and be unaffected? Can a Christian see it and not be profoundly stirred with emotions of love and pity?

It is for us to cherish such conceptions and bring before our minds, even far, far beyond what it is possible to bring before our eyes, a vision of the myriads of mankind who need the gospel. We may be far from the crowd, as it were shut up in a corner, but it is possible for us, to lift up our eyes on the world and look upon its needs, so that it may be said of us, as of our Lord, that seeing the multitudes we were moved with compassion.

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## AN OUT-STATION IN TURKEY. — RODOSTO.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

[In November last Dr. Greene spent several days at Rodosto, a city on the European side of the Marmora, about sixty miles from Constantinople. Dr. Greene's description of this out-station of the mission is here given, not merely as presenting an interesting account of a particular place, but as showing, in its main features, the character and condition of many out-stations in Turkey.]

RODOSTO lies on the hills facing the Marmora and extends, from end to end, a mile or more. Its population consists of some one thousand Jews, four thousand Greeks, seven thousand Turks, and eight thousand Armenians — about twenty thousand in all. It has considerable trade with the Turkish and Greek villagers in this part of European Turkey, and some foreign commerce. In 1878 twenty thousand Russian soldiers occupied the city for nearly nine months and behaved themselves very properly. In the interval between the flight of

the Turkish officials and the arrival of the Russians, all the nationalities composing the population of the city united, on equal terms, to form a provisional government and defend themselves against the hordes of Circassians who were fleeing before the Russian armies. Since the departure of the Russians the conduct of the Mohammedan population toward the Christians has been much more respectful.

The Armenians occupy the two extremities of the city and have two large churches. The chief interest of the people, however, is concentrated on their schools, and a majority of the people "cry up" education to the disparagement of religion. This unfortunate conflict, indeed, extends throughout the country and results from the fact that for centuries the people have lacked proper religious instruction and so have no just appreciation of true religion and its relation to education. The efforts of the Armenians, however, to secure the education of their children are worthy of all praise. In Rodosto they have two schools — one of three hundred and the other of six hundred children — and support them liberally, partly by tuition and partly by revenues received from property bequeathed to the community for school purposes. The larger of these schools has sixteen teachers and caretakers who receive, in all, \$175 a month. For this school the people have just erected a large and fine schoolhouse on a splendid site. I was very courteously received by the director and trustees of this school and spent two very pleasant hours in conversation with them and in the examination of various classes. The director, a native of Rodosto and a graduate of the Imperial College of Constantinople, is an agreeable and able man, but I fear that he has not much concern for the religious interests of his pupils. I was received with equal courtesy at the smaller school and enjoyed, also, a conversation of an hour and a half with the Armenian *varabed*, a native of Rodosto, educated at the Armenian monastery of Jerusalem and now a liberal-minded man of forty years of age. He seemed to recognize that, on the basis of liberty of conscience and freedom of religious worship, it was quite possible to have an Armenian "nation," in which in all civil and educational matters there should be no difference between Gregorian and Evangelical Armenians. One serious obstacle to the realization of such a union, however, arises from the fact that the Turkish government, itself resting on a religious basis, ignores the common citizenship of its subjects and recognizes, not the different nationalities, but the different religions only.

I visited also one of the Armenian churches and found it a plain, substantial stone building, almost without pictures or adorning. As a result of these visits to church, schools, and some chief men among the Armenians, I was deeply impressed by the changes which have occurred since the first Protestant book-seller came to this city some thirty-six years ago. Persecution and animosity have departed, certain false forms of worship have almost disappeared, the Bible is found in many Armenian families, the claims of Evangelical religion are understood by a large part of the people, schools for both boys and girls have been established, and the methods of teaching revolutionized.

The impression made by the Evangelical movement upon the Greeks is not so great, for the Greeks still cling to their pictures and images and pride; but *theoretically* there is also great change among them, and in educational matters

the Greeks are even ahead of the Armenians. Even the Turks of Rodosto are said to have been compelled by public sentiment to open a school for girls.

Thus the general influence of Protestant Christianity, though we may claim for it only part of the credit for the changes mentioned, might well satisfy American Christians for the money expended in Rodosto.

#### THE EVANGELICAL COMMUNITY.

Let us look, however, for the evidence of more specific success of the gospel-work in this city. The first Evangelical sermon was preached in the house of a converted Jew by Mr. Everett, on August 3, 1851. A native preacher was sent there the same year, and a few men were recognized as Protestants. A church of five persons was organized on September 17, 1852. Many are the deaths, removals, and other changes which have occurred since then; but there is now a Protestant community of 164 souls and a church of 37 members. Nine male and six female members of this community are now in America. Of these, one man has been a minister in America for some years. Another is a member of the junior class in Yale College. Of the others, some are in business, some are learning trades, some are in school. The community suffers in many ways from the absence of so many young men, and it is earnestly hoped that at least some of them will come back to their native land, to find their wives, to bless their kindred, and to help on the work of the Lord.

Twelve young men and women of the Rodosto community are attending school in Turkey, away from home; namely, two in Robert College, two in the Home at Scutari, five at the High School in Bardezag, and three at the Girls' School at Adabazar.

Five ministers have gone out from this community, of whom one, already mentioned, is preaching in America, and four, including the present pastor of the church, are preaching in this country. One of these four is the Greek preacher in Broosa, and another faithful Greek brother is a colporter in the same field. The native teacher of the Girls' School at Adabazar also belongs to this community.

Thus the number of men and women who have gone out from the Evangelical community of Rodosto within some thirty years is quite extraordinary, and their influence, whether at home or abroad, ought to tell for Christ. At the same time the absence of so many who are young and vigorous and educated, and of not a few others who are engaged in business in Constantinople and in other cities of Turkey, weakens the community at home and postpones the day of self-support.

Our Protestant brethren maintain religious worship in the two Armenian quarters, distant from one half to three quarters of an hour's walk from each other. There are also two Sabbath-schools, so as to draw in not only the Protestant but also the Armenian children of the neighborhood. One common school, however, suffices for all the Protestant children. This school has an excellent teacher, a graduate of Aintab College, and thirty-eight pupils. For church, school, and benevolent purposes, the Protestant community raises some forty Turkish pounds, or \$176 a year. A few brethren are shopkeepers and have a moderate income; but a large majority of the brethren are poor, and not a few

go away from home to find work. Had they had, however, a fitting appreciation of the importance of attaining an independent position as an Evangelical church, they clearly might have made more progress, in the course of thirty-four years, toward self-support.

The pastor, himself one of the first three Protestants of Rodosto and a graduate of the Bebek Seminary, has served as pastor for six years in Bardezag, for thirteen years in Bilijik, and for sixteen years in his native city. During his ministry in Rodosto some thirty persons have been added to the Protestant community. Whether as pastor and leader among his own people, or as president of the Bithynia Union, he has ever been distinguished for his wise counsels and for his earnest Christian character.

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#### A MESSAGE FROM BOHEMIA.

SOME twelve miles east of the city of Prague lies the large village of Stupitz, which has been occupied for some years as an out-station by our Austrian Mission. Hitherto the work has been carried on by the missionary or helpers from Prague. A new step in advance has recently been taken in the erection of a church-home, and it is expected that hereafter an evangelist will reside there. On the twenty-eighth of September last the new chapel was dedicated, amid great rejoicings on the part of the people. Over three hundred persons were present during the services, which lasted nearly three hours. The edifice bears the name of the Ford Chapel, in remembrance of a contribution towards its cost made by a generous friend in Connecticut.

On the day of the dedication the Protestant community of Stupitz united in preparing a letter of thanks addressed to the American Board in view of the blessings conferred upon them through the efforts of its missionaries. The letter is in Bohemian, of course, is engrossed most beautifully, and signed by forty-five names, with great diversities of handwriting. Such a hearty expression of love and thanks should reach as many members of the Board as possible. The following is a translation:—

*“To the American Board in Boston:—*

“HONORED AND BELOVED BRETHREN,—On this the day of the dedication of our house and chapel to the Lord we feel that we have every cause to exclaim with the Psalmist: ‘Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits!’

“The blessings which, during the past few years, God has permitted us to enjoy have been truly wonderful. We have been rescued from everlasting death and shown the way of eternal life. The eyes of our understanding have been opened so that now we look to the merits of Christ alone for salvation. For long we wandered in the darkness of Papacy, blinded by the errors of the Romish Church, knowing neither the Scriptures nor the power of God.

“It was *Rome* who tried to deaden within us the memory of our forefathers, thus causing us to forget that the history of our nation in past centuries was most glorious when freed from papal influence, acknowledging God’s truth as revealed



to us in the Scriptures. We did not consider that our greatest ancestors had bled and died on the scaffold for the cause of Christ. Thus we lived on in the darkness of our sins, knowing nothing of a heavenly Father's love, trusting to the guidance of blind leaders, who, themselves ignorant, were in no wise able to help us. We did not know of the one Mediator between God and man, nor had we any idea that we could be saved by grace alone, but endeavored by pilgrimages, fastings, and other 'good works' to win for ourselves God's favor. We were totally ignorant of the Scriptures, which our so-called spiritual advisers carefully kept from us, requiring of us blind trust in all they asserted, whether written in the Scriptures or not.

"But thanks be to God for his unspeakable love in that he delivered us from this spiritual darkness and revealed to us Christ, the Way, the Truth, and the Life.

"You, dear brethren, were the instruments chosen by him to lead us in the way of life. Into your hearts was the thought put to send to our countrymen men full of love, by whose labor the kingdom of God has been so wonderfully advanced in our midst. For all this our hearts are filled with gratitude to you, especially to-day in consecrating to the Lord this house, which, we trust, will be a light and blessing to Stupitz, as well as the surrounding country.

"We would beg you to express our sincere and heartfelt thanks to our dearly loved brother, Rev. E. A. Adams, for all his loving care for us, and assure him that he is ever remembered in our prayers. Also Rev. Mr. Schaffler and Dr. H. S. Pomeroy, whom we hold in loving remembrance.

"Last, but not least, accept our heartfelt thanks for giving us our beloved pastor, Rev. A. W. Clark, to whom all of us are so deeply indebted for his love and care for us. We thank you for sending such men to direct thus faithfully and lovingly your work among us, and we pray most earnestly that God would long spare him to us and grant him to see richly of the fruits of his labors.

"Once more we thank you, dear brethren, for all you have done and are still doing for us, and we would beg you to keep a warm place for us in your hearts and remember us at the throne of grace, that we may grow unto a holy temple of the Lord, and become a bright and shining light to our dear nation.

"STUPITZ, Bohemia, September 28, 1886."

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## ENGLISH CHURCH MISSIONS IN NORTHWEST AMERICA.

BY REV. ALBERT DONNELL, OF HAVERHILL, MASS.

A MOST soul-stirring map is that of Northwest America, published in the annual report of the English Church Missionary Society. It is redolent of missionary consecration and holy zeal. The idea of that country which we as school-children gained from our geographies is in its main features correct, and yet in that cold, uninviting wilderness learned and devout men have, without ostentation, been doing a noble work for the glory of God.

In 1849 Bishop Anderson was consecrated the first bishop of Rupert's Land, and thereby was set over a diocese perhaps the most extensive, and certainly the

most uninviting, on the face of the earth. But the work has gone steadily on and the results are such as to bring cheer to every Christian heart. The one diocese has been divided into six. The natives now living who have submitted to baptism are over 12,000, while the communicants number 1,400, and these may be regarded as but the firstfruits of the work of education and evangelization.

One of the most noticeable features of the last annual reports from this region is their indirect testimony to the financial and political value of missions. This is shown by the loyalty of the native Christian Indians during the recent rebellion in that region. In all the dioceses affected by this trouble, the Christian Indians remained loyal, even, in some instances, at the cost of great suffering to themselves. At Asisippi, in the diocese of Saskatchewan, many of the loyal Indians were compelled for three months to hide in the forests, "without ammunition to hunt with, without tea to drink, and with very little food to eat." The loyalty of these Indians must have been worth to the government all the money these missions have cost.

In spite of its difficulties this appears to be an encouraging field. The natives, as a rule, seem susceptible to the truth. One missionary, writing from a point within the Arctic Circle, tells his experience with an Indian hunting-party. A long time had passed since they had seen a Christian teacher, and they received him with joy. He stayed with them so long that their provisions began to run short, for they gave no time to hunting while he was with them. Still they were unwilling for him to go. They told him to stay with them and never mind their being hungry. On one occasion, while another missionary was speaking of the Saviour's love, a chief rose and said: "I lay up these words in my heart. That is the Saviour I have longed for to save my soul." And the field is encouraging in that the natives are for the most part zealous in imparting the truth they have received to others. There is quite a number of native Indian clergy, and of those who are not clergy one report says: "Our Christian natives take every means to instil the means of grace into the hearts of their brethren."

Although there have been many changes for the better during the past forty years, the work is still one that can be carried forward only at the cost of immense labor and self-denial. The episcopal journeys of the bishops are always difficult and dangerous and often of great length. The report says of Bishop Pompas, of the diocese of Mackenzie River, that "his successive letters come from places hundreds and even thousands of miles apart." And sometimes there are cases of heroic suffering among the missionaries. At the remotest station in the last-named diocese, the Rev. Vincent C. Sim died recently by sickness produced by want of sufficient food, he having denied himself in order to feed the Indians around him during the rigors of an Arctic winter. Such tales of Christian self-sacrifice call to mind the early ages of the Church.

One of the best things this report brings us is an illustration of practical Christian union. The mission at Churchill, on Hudson's Bay, had an iron church, but was in sore need of a mission-house, there being no materials in that remote and inhospitable spot. This need has been met in a remarkable manner. Members of the Presbyterian churches in Ottawa saw opportunity to convey the material to its destination on a vessel commissioned by the government to survey the

bay, and they, as a free and spontaneous gift to the mission, forwarded all the material necessary for a mission-house.

Thus quietly, patiently, harmoniously, this noble work is being carried on. God bless this missionary society! God bless these missionaries!

### Letters from the Missions.

#### Zulu Mission.

##### THE NOODSBERG.

MR. TYLER, of Umsumduzi, wrote October 20:—

"I will briefly describe a visit made recently by Messrs. Rood, Pixley, and myself to The Noodsberg, one of our out-stations. It lies on a tableland about ten miles from my old station Esidumbini, and for several years was under the superintendence of Umbiana, one of our native ordained ministers. A church had been organized, daily school started, and everything indicated prosperity. Unfortunately Umbiana took to roving, went to the northern part of Zululand, and chose a spot to which he hoped to draw his people, but they declined going on account of political disturbances. Mr. Rood and I visited this station as often as we could, sometimes remaining a week at a time; but elements of discord arose, and we saw that they must have a wise native missionary over them, who will devote all his time and strength for their good.

"It was partly that we might introduce to them Upene, a young man lately graduated from the Theological School at Adams, and exhort them to receive and treat him properly, and partly that we might meet the native preachers at our regular 'Bi-monthly Native Missionary Conference,' that we made this visit. I was surprised at the growth of this native station numerically. All concurred in reporting the place as healthy and remarkably adapted for pasturage and cultivation. The chapel, made about two years ago, is too small to accommodate them, but will answer for a schoolroom. Having helped them a year since to the obtaining of seats, I told them that if they would unite and

build a new church of burnt bricks and cover it with corrugated iron, I would write to the people of God in America, and beg for them a *bell*, which they very much need. The idea seemed to please them, for they think they have used the old *horn* long enough.

"Our services while at The Noodsberg were very solemn and, I trust, profitable. In addition to the sermons preached by Messrs. Rood, Pixley, and myself, the native ministers present gave them each a serious and practical discourse. In aptness to teach, variety and appropriateness of illustration, a vast improvement is perceptible every year. At the Conference, an essay was read on the 'Characteristics of a faithful minister;' difficult passages of Scripture were explained, questions of conscience discussed, reports given in regard to the state of religion on our various stations, and on other important matters. These gatherings of white and black missionaries have been of great advantage—have brought us together and made the native brethren feel that they are one with us in the promotion of Christ's cause. As my health declines, one of my deepest regrets will be my inability to attend these *native* missionary conferences, for they have been a feast to my soul."

#### LINDLEY. — LIVING STONES.

Mr. Pixley reports briefly a hopeful outlook at Lindley:—

"You will be glad to learn of our general prosperity here at Lindley. The school is full to overflowing. Miss Phelps proves an admirable helper and works most pleasantly with Mrs. Edwards. We only feel troubled at times that her health is better. We have not encouragement in

our station work. Yesterday we had the joy of receiving on profession of their faith ten new members to the Lindley church. Seven of them have been connected with the Sabbath-school; three had been baptized in infancy; two were elderly women. All, we trust, will be workers, not idlers, in the church. Thus God gives us the joy of reaping where others have sown. In the end the sower and the reaper will rejoice together. Are there not signs that the great final ingathering is near at hand? Diamonds and gold continue to be found, only about 500 miles inland. At Barberton, the new gold-field, there are said to be already 10,000 people. We are still satisfied to seek for the living stones that the Master will build into his temple. But we rejoice to know that He who made the gold and the diamonds will overrule this rush of people inland to hasten on his own coming."

#### East Central African Mission.

##### THE REVOLT AGAINST THE PORTUGUESE.

THE following is from the letter of Mr. Ousley, to which we referred last month as received just as that number of the *Herald* was going to press. It was written on the twenty-fifth of October at Inhambane, to which town all the members of the mission had gone for refuge. It may be that later news will be received to which we can refer in the editorial paragraphs of this issue. Mr. Ousley says:—

"I am very sorry to report that the 'wolf' has come at last. Ever since our arrival here, nearly two years ago, we have heard again and again that Umzila, or his successor, was intending to send a large force to reduce or destroy the Inhambane province. About three weeks ago a messenger arrived from Chiloin with a letter to the governor, I think, stating that a large army of some 10,000 men was on its way to Inhambane with hostile intent. Immediately preparations were begun to receive the invading force. It was thought that the enemy could at least be prevented from entering Portuguese territory. Eight days ago we were warned to leave Kambini, as

the enemy were coming from the north and would probably pass through the Kambini district. As our people living in the kraals hard by seemed not to be alarmed, we considered it wise to remain as long as they did and leave when they left. We knew that the excitement ran high around the Bay, especially among the traders and Portuguese and Batonga natives.

"On the 21st instant we were awakened quite early by the talking and passing of natives. I had not more than opened the door to go and have prayers with our boys, when two of them told me they wanted their pay, so they could go home to their people, as the *bangunu* (the hostile army) was coming. After prayers I went to the large kraal near by, and found the people preparing to flee to the Bay at once. So we decided that we had better leave for Mongwe with all possible haste. Gathering together a few changes, etc., only what four boys could well carry, we proceeded to Mongwe. Though advised by a Portuguese not to return to Kambini, I went back on the afternoon of the 21st, having left Mrs. Ousley at Mongwe. I returned to Mongwe the 22d, but went to Kambini the 23d instant, again finding everything in good order. I was told that there had been a skirmish between the two armies and that there would be a battle later in the day. I gave very little credence to this news, for we had heard such reports repeatedly. I was also told that the enemy were only a few hours from our station.

"I returned to Mongwe on the afternoon of the 23d. Just as we were retiring the news came that a battle had been fought and that the Portuguese troops (natives) were routed. Mr. Richards and I went down to the landing and saw several militiamen, who confirmed the report. Two men had just crossed who were wounded in the battle which occurred on the 23d instant. We all started for Inhambane in the mission-launch. Mr. Schippers, our agent, has kindly shared the accommodations of his company's house with our mission circle.

"There was a 'council of war' held here yesterday afternoon. It was decided that since the army was so demoralized it would be futile to attempt to defend the town, and that all the civilized women and children should be put aboard the three vessels that are in port, and that boats be held in readiness to take the men, provided the enemy try to enter the town. And I am sorry to say that the enemy have only to make the slightest endeavor and the town is at their disposal to pillage and burn, if they so desire.

"I have asked many of the natives why they objected to the rule of Umzila, and they say because he oppressed them, taking their children and whatever he desired whenever he saw or heard of anything he wanted. Whether our mission stations will be spared we cannot yet say. If they are we can only rejoice and return thanks to the Preserver of our lives. We can hardly make ourselves believe that He whose servants we are will allow the work already begun here in the interests of Christ's kingdom to be so soon ended. We need your prayers that we may be daily guided of our Father above."

#### *European Turkey Mission.*

MR. MARSH, of Philippopolis, writes under date of November 30:—

"Ten days ago I reached home from an absence of four weeks. I had visited all our out-stations east and south of Philippopolis. These are rather uncertain times for one to be far from home. But the work, and especially the accounts in all departments of work, seemed to require that some one make a circuit before the end of the year. I went and came safe and well. In the meantime I went down to Adrianople to meet and consult with Mr. Bliss about Bible-work, as the 'revolution' in Sofia stopped him last summer when he was on his way to meet us all in Samokov.

"We are going right on with our work. Mr. Locke and family are all in Panagurishte for the dedication of the new church, which was to take place last Sabbath. I

have had to work hard the past months to complete the church in these hard times, and the friends there are for the most part so poor that I did not dare to let them go in debt at all for it. Many friends in various places have had a share in the work, which may make it all the more valuable and precious. Mr. Clarke would rejoice greatly to be there on this occasion, as he has not visited the place for nearly ten years, I think, and prior to that he and Mr. Haskell endured so much of persistent and even violent persecution there."

#### *Western Turkey Mission.*

##### RELIGIOUS QUICKENING AT MARSOVAN.

MR. TRACY sends a brief note, giving much cheer, dated November 30:—

"We have great comfort in our work. Though the college has hard financial struggles and has to go without facilities, yet, spiritually, it is being blessed. I may say that almost every week there is some new manifestation of the new birth of a soul. We have an inquiry-meeting after the regular Sunday-evening service, at which twenty to forty are present, including some converted and some unconverted. This is a very tender meeting and gives us joy. Especially are we gratified to see that the seriousness is connected with struggle against sin. How happy I am to see that our prayer is being answered, and that the college is being baptized with revival in its first year! We take this as a pledge of the divine favor. The Lord knows that this institution had one great end from its inception—to be a means of salvation. It is God's Word, apparently, that accomplishes the work. The earnest teaching of it day by day, for weeks and months, results in sobriety, then in concern, then in conversion. Is not this normal?"

##### SMYRNA. — EDUCATIONAL INSTITUTIONS.

Mr. Peet, of Constantinople, under date of November 29, reports a visit of two weeks' duration at Smyrna, Manisa, and vicinity. His observations are of much interest and value.

"I suppose there is no city in Turkey so well supplied with schools as Smyrna. I was told by the director of the Ottoman Bank, who has long resided there, that there are ten thousand scholars in the schools of Smyrna, this estimate not including the schools of Moslems. Most of these schools seem to be well endowed and well conducted. Some of the best buildings in Smyrna are school-buildings, and many are the gifts of wealthy people. I was much interested in one school under the care of the Greek Church, which has fifteen hundred scholars on its rolls. Its large central department, and three or four branches in different quarters of the city, are supported from the increase of rents accruing from its stores and other property in the heart of the business part of Smyrna. This school has been in operation for over one hundred years, and boasts of English protection. It is substantially a free school, though a nominal tuition is charged.

"Recently two fine buildings have been put up by the Armenians for schools of highest grade: one a girls' school, which is opposite our new school-building, and another a boys' school, a very costly building, — the gift of one man, — in the church grounds. I was struck with the apparent order and systematic arrangement of the classes and excellence of the teaching. I was exceedingly interested in the school of the German deaconesses, which numbers 180 scholars, of whom from twenty-five to fifty were boarders, and in the statement made by the sisters in charge, that the income of the school supported not only the boarding department, but also the staff of fourteen foreign teachers, sisters from Germany, and seven native assistant teachers, together with an orphanage of twenty-five inmates. The large and valuable property, with the buildings which the school occupies, have been slowly acquired, without much assistance from abroad, during the thirty years or more of the school's existence.

"Another, a boys' school, which had had a life of fifteen years or more, under the care of an English gentleman, was

said to have given its principal a very comfortable support. This school enrolled scholars from Constantinople, Odessa, Samsoon, Varna, etc. Its tuition was fully double that of our Girls' School, and yet it had 110 scholars on its roll. Much attention was given to *commercial training* in the various languages of the city. It was pleasant, in the midst of these institutions, to turn to our schools, which stand for *Christian* training in that great city, in a sense that others, with a few exceptions, do not.

"I was much pleased with the appearance of our Girls' School; although much 'put about' during the work of building, still keeping up the daily routine in a very commendable manner. The building is progressing finely and will be well built. I examined it well, and was much pleased with the substantial and honest work which the architect is putting into it."

Mr. Peet speaks in the strongest terms of the great value of the work done by Mr. and Mrs. Bartlett, and their daughter, Miss Nellie Bartlett, the latter having an interesting kindergarten school and doing a missionary's work, though not under appointment as such. He writes also of

#### MANISA AND AK-HISSAR.

"The work in Manisa is not very large just now. 'The Greek Alliance' supports a preacher there and looks after the work among the Greeks, both evangelical and educational, with some help from the Board. I was much pleased with what I saw of the Alliance. It bids fair, in my judgment, to become a power for good. I hope we may be able to help it in its efforts to become so. Mr. Bartlett has recently sent an Armenian worker to Manisa, who has a small congregation and has lately opened a school with sixteen scholars.

"The work at Ak-Hissar (Thyatira) is wellnigh run out, but I saw enough to convince me that a Turkish-speaking Greek preacher of the right sort could probably build up a work. The mission premises, house and chapel, are well located, and offer sufficient accommoda-



tion for the family of the preacher and for the congregation, with plenty of room for enlargement if the demands of the work ever require it. There is a piece of land here, willed to the Board by a convert from the Armenian Church, — a valuable tract, — but which, unfortunately, stands in the name of one who may make some objections to passing it over to us. We are trying, however, to get hold of it before it passes out of memory and sight."

### *Hong Kong Mission.*

#### YEUNG KONG. — ALL-SOULS' FESTIVAL.

MR. HAGER reports a visit he had paid with one of his helpers at Yeung Kong, where several days were spent in preaching to the heathen and in instructing the native helpers: —

"The season for planting the second crop of rice was just over, and quite a number of listeners gathered together to hear the truth from evening to evening. It is the season of the 'All-souls' festival,' when sacrifices are being offered to the dead, and day by day the priests parade the street driving away the evil, hungry, and naked spirits which may wander upon the earth, with an evil purpose of injuring the living. At times paper clothes are burned for the departed, so that they need not wander naked through the realms of the dead. The whole sight of such a procession, small as it may be, fills one with pain, as we see the people performing rites which some of them, at least, but half-believe.

"One of our helpers has been able to rent a shop for a chapel in the Sha Lan and Hoi In Kai region, where we have been trying for some time to secure a foothold. At last we have succeeded in obtaining a place which I think will answer very well for the use which we wish to make of it. We have already secured the chapel furniture and hope to preach regularly after the building undergoes some repairs. The owners were quite willing that we should use it in proclaiming the

gospel, and we refrained not in the least in letting them know our object, which seems to me to be the best course to be taken in such circumstances. Places are sometimes secured by stratagem, when the underlying object is not made known. There are quite a number of persons interested in the renting of the house, and they all appear quite willing that we should use it as a 'Jesus school.' Chapels are sometimes thus called instead of the usual term of 'gospel hall.' The chapel was hardly ready for our reception; still we talked daily to the people, and in the evening quite a concourse of hearers gathered to listen to the new doctrine."

#### THE OPIUM-HABIT.

"I distributed a few pills for curing the opium-habit, where I thought they might do good, and the applicants for them were quite numerous. One old man was specially anxious that we should give him some. We had been preaching for nearly two hours in the open air under the shade of a banyan-tree, when, just as we were about to leave the market, an elderly man seemed to regard us with a certain unusual degree of politeness. At a glance I observed that he was addicted to the opium-habit, and, after my helper had finished, I arose and for the third time spoke to the people in explanation of our purpose in coming among them, that it was solely to benefit them spiritually, and also bodily as far as we were enabled to do so. Then, referring to the opium-habit, I told them that I had a little medicine which, last year, was the means of curing one man in their neighborhood. At this saying the old gentleman came forward and entreated me to give him some, at the same time pressing a number of copper cash into my hand. He was quite familiar with the case referred to and longed himself to be rid of the habit. He seemed quite friendly and spoke very kindly about our trying to teach the people a better way to live.

"As a rule, there are few teachers of morals in China, and it is only occasion-

ally that the Confucian halls are seen. In the larger cities they abound to some extent, but there are few in the country. We are often mistaken for these moral teachers, as many of our teachings are similar to those of the above-named school. In such instances we must always explain to them that we are something more, and that we teach the doctrine of one God, and salvation through Jesus Christ. Very often those who are pleased with the morals of Confucius will agree with us in the condemnation of the worship of idols. We are not sure that the opium-medicine given will effect a cure, but we trust for the best and pray that God may open wide the door of these people's hearts, so that we may win them for Jesus. In one of the neighboring markets the father of one of the California Chinese helpers sells drugs for a business, and, in visiting him, we had some conversation about his belief in the idols. He represents the undecided ones who are not quite willing to give up the old, and yet do not altogether discard the new. He wisely allows his son to do as he pleases, a thing which is not often the case with those who have unbelieving parents.

"Our chapel, just opened, though not situated in a very large town (some three or four thousand), still gives us access to a region which is separated from other places by mountains, and in which there are four market towns, which can be easily reached from Hoi In Kai. These market towns are from two to six miles apart, and it is very easy to be present at each market every day and return to the chapel again in the evening, should we desire to visit the markets regularly. The population at Hoi In Kai is largely composed of farmers with their families, though there are numerous shops which do business. I did not see one gambling-hall where men gambled away their money. It has likewise the good report of being a chaste place compared with most Chinese villages. I trust that these several good features will be in favor of our work, and that some fruit may appear soon."

### North China Mission.

#### A YOUNG MEN'S CHRISTIAN ASSOCIATION.

MR. BEACH, of Tung-cho, writes:—

"I must tell you about our Y. M. C. A. After my return from Shantung a paper signed by twenty-one men in the school was presented me with the request that an Association be established. I had proposed the matter last spring but the proposition had not been accepted. It now seemed to be so 'with sweet heart and glad purpose,' as the boys said, that I deemed it the call of God and we organized an Association. I wanted one established; for while there are already three others in China, one is for foreigners, one for foreigners and Chinese, and one in Foochow for the Chinese alone. I wished this one to be noted for its usefulness in God's service, and with his blessing it will be so.

"Of course the whole idea is foreign to the Chinese, so that we have done but little more thus far than get organized. Still we are doing with much enthusiasm and earnestness the following work:— Holding a devotional meeting each Sabbath evening; a fortnightly meeting on Friday night for Bible study, with the special object of enabling men to use the Word to increase their own strength and to win souls; a monthly meeting on Friday night to discuss methods of Christian work; entertaining, instructing, and trying to win for Christ the outsiders whom we can induce to come to our Sunday services; sending out from one to four companies of men on Sabbath afternoons to near villages for preaching and talking to men; holding a gospel meeting every 5th, 10th, 15th, 20th, 25th, and 30th of the Chinese month (as the Chinese have no weeks, we adopt this period so that they can remember the times of meeting) in the evening. This meeting I have great hopes of, as it meets the wants of an industrious class of clerks and merchants who cannot come to hear preaching in the daytime. The Association also holds a preaching service in the outer chapel Sunday afternoons. I hope shortly to

send out two companies of five men each on alternate Saturday afternoons to more distant villages. While our membership is not large (twenty-nine active, and nine associate, members), I hope it may be a sort of Gideon's band whose lamps, pitchers, and trumpets may put to flight a host of superstitions and powers that do *not* make for righteousness. The effect is already most salutary on our own membership. The men are learning the power of united prayer and effort as well as the 'luxury of doing good.' It promises well for the future, as it aims to teach men practical rather than theological methods of Christian work, and for those who do not stay here during the seminary course this will be a partial substitute.

"Our regular chapel-work is also encouraging, and we have more or less inquirers on the place for short periods of time. One old man who lives thirteen miles out in the country is quite an interesting case. He has been an interested hearer whenever he was in the city, and on returning home has proclaimed our doctrines in season and out of season. A man told me he was crazy. 'How do you know?' 'Why, because he says he is a year old.' The old man means that with the new birth that has come into his life he is like a newborn creature. As yet he meets only with opposition, though his son has been induced to come to the city for a few days and hear for himself. His objections have been partly removed, but he is a man of a good deal of stupidity and moral truths do not sink into his mind quickly.

"Another case, which some Y. M. C. A. men reported last Sunday from a village not far away, has amused me. A family had been talked with several times before and had become convinced of the sin of idolatry. Last Sunday they found that the matter had gone farther. They not only had destroyed their own idols, but a seven-year-old boy had got the infatuation and would take a hammer occasionally and batter away on the gods in a neighboring temple. Rather a young iconoclast, is n't he?"

### Shanse Mission.

#### A MOUNTAIN TEMPLE.

MR. STIMSON reports a visit at Chieh Hsiu at the time of the annual worship in the temples on the Mien Mountains (see *Missionary Herald* for April, 1885, page 162). He writes:—

"I visited the forest and temple of Chieh-tzu-T'ui, an ancient worthy in whose memory it is said the city Chieh Hsiu was built and the 'Cold Food Feast,' generally observed I believe throughout the empire, instituted. I found the remains of the forest in which Chieh-tzu-T'ui and his mother perished, evidently much depleted. It is a pretty piece of woodland, from which, by the rules governing the temple, only 600,000 cash worth of timber can be sold each year. The temple is at the extreme western side of the forest but quite hidden by it. In the large hall was an image of Chieh, while in the rear hall were three images—the middle one, of his mother, and at either hand smaller images of Chieh and his sister. I hoped to find some ancient records in the temple but there are none except numerous *gravestones* on which are cut the records of the many repairs of the temple. Some of these are very old, but they seem to have no particular historical value. The temple has many marks of great age and much of it is in a very bad state of repair. It is not a large temple. I was informed that there is an immense annual meeting in this temple with theatricals, on the seventh moon. My informant said that over five hundred different people from many different places establish food-stands there at that time.

"Later on I established myself in a little village inn six miles from Hsing Ti. The village was Chin Shên, beautifully situated on the lowest slopes of a hill and overlooking a little valley nestled in the mountains and generously watered by numerous springs and now clad in the most cheerful verdure of tender wheat-blades. It is a lovely view of unfenced wheat-fields in small parallelograms, with several villages skirting the further edge;

on the forest and mountains temples and pagodas. The village is composed of a main street, more than a mile long, lined, much of the distance, with shops and temples. Back of this street are numerous dwellings, and rising up the steep ascent of the hill five walled hamlets. The village altogether is said to contain more than five thousand families. From this centre I visited all the villages from Hsing Ti on the southeast to Liang Tu on the northwest. Ts'ui, my servant, was as efficient as ever in preaching and selling, and we sold in all 602 books, large and small, the price averaging over 6 cash. This included 17 New Testaments; 32 large-type copies of Luke's Gospel; 75 other scripture portions, and the usual range of tracts."

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#### Japan Mission.

##### TWO CHURCHES ORGANIZED.

MR. CARY, of Okayama, reports a special service he had been detailed to attend, necessitating a journey of several hundred miles:—

"I have been stepping beyond the bounds of our station into the territory of the Kioto station. Two churches were to be organized in the Annaka district, and as no other member of the mission could be present at the exercises, I consented to go, although I hardly saw how the time could be spared. Among incidental advantages I was enabled to see something of the luxurious way in which missionaries in that part of the country can make their tours. In this benighted region we must travel in rattling *jinrikishas* over rough roads and at times get out to walk over mountain-passes. If one travels on a steamer he must at night lie on the floor in a cabin crowded with passengers, who until a late hour keep the air thick with tobacco-smoke and the fumes of *saké*. It was a great change to enter one of the steamers plying between Kobe and Yokohama and see the comfortable staterooms, the well-furnished tables, the electric lights, etc.; while on land the railroad

cars took one swiftly to his destination. Some time, perhaps, we shall have these improvements here to take away many of the disagreeable things that make missionary tours so fatiguing.

"The two churches organized, one at Mayebashi and the other at Haraichi, were both offshoots from the Annaka church. One consists of eighty-eight, the other of ninety-eight, members, all but two of whom had been previously baptized. Work at other important places in the vicinity is being vigorously pushed. There is a fine band of young pastors and evangelists, who are uniting their efforts for a grand forward movement. I wish that we could have a similar company of workers here; but various causes have led to a serious reduction of our force, so that in Okayama Ken we have now only two Japanese workers for our five churches and numerous outstations. It is a most discouraging outlook, especially as there is no prospect of improvement for some time. Our churches increase faster than our power of educating men, and neither churches nor preachers are satisfied unless the latter have a fair degree of education. It is in part this reason that has reduced our force, two of our men who have had a theological education in the vernacular feeling that in order to gain a wide influence they must take some time to study English. It is useless to remonstrate; indeed, when one thinks not of the present but of the lifework of these men, one does not feel like remonstrating; for it cannot be overlooked that a man without English must be condemned to take a lower and less influential place.

"We are just opening our Girls' School in Okayama. The whole is under the care of the Japanese and at their expense; they asking from the mission only help in teaching. They have raised \$327 to start the school and have also pledged amounting to over nine dollars a month for the running expenses. About twenty girls have passed the examinations for entrance, and it is thought that there will be a few more before the first of next month, when the school is to commence. It is not to be a boarding school like those in Kobe,

Kioto, and Osaka; the foreign teacher is not to be responsible for its management."

SENDAI. — BUDDHIST TEMPLE RENTED.

Mr. DeForest continues the remarkable story of the opening for Christian work at Sendai. Writing November 20, he says:—

"We open a Sunday-school to-morrow in a temple of the great *Shinshu* sect of Buddhism. For some reason or other, this wide hall has not been used of late by the Buddhists, and we have rented it for six *yen* per month! Next Thursday we formally open it to the public with one of our 'Great Preaching Services.' Mr. Oshikawa, of the Presbyterian, Mr. Honda, of the Methodist, and myself do the speaking. From the first of December we open in this same temple a night-school, at the request of several influential gentlemen in Sendai.

"Mr. Allchin, after very valuable aid in starting the Boys' School, has returned to Osaka, and Messrs. Curtis and White are here, full of delight at the unexpected opening for Christian work in connection with teaching. But while thanking you for the good and large additions to our mission, I wish to beg at once for more. We need *teachers, teachers, teachers*. No form of Christian work will pay better, as things now are in Japan. And this Boys' School looks now as though it might become the great centre of foreign learning for all Northern Japan, and the great centre of Christian influences too. At a dinner given us the other day by the governor, I took occasion to sound him about the employment of foreign ladies as school-teachers in boys' schools. He said there was no instance of it in Japan. I told him how we prized lady teachers and suggested that Sendai might have the honor of beginning such a movement. He seemed quite taken with the idea, and expressed perfect willingness to have us go ahead in the experiment. This is a move that as yet the *Doshisha* has not ventured to inaugurate, but the governor of Sendai is ready to see it tried here in

Mr. Ichihara's school, and Mr. Ichihara is desirous to have it done.

"What happened last week in Tokio ought to delight your heart for many a week. A new Congregational church was organized there, at which time a principal of a Tokio academy, and a judge of the Supreme Court with his wife, joined the church. Many high officials were present, professors of the university, and others, so that I regard it as the first great sign of a significant breaking down of prejudice in high circles. It was a regret that, being asked to preach, I was obliged to decline.

"We have bought two building-lots here at about \$1,000 and hope to increase by getting one more good one. The government architect, who built recently one of the palaces in Tokio, has kindly agreed to grant us all assistance we may need."

THE ISLAND OF KIUSHU. — KUMAMOTO.

The Japan Mission has decided to open a station at Kumamoto, on Kiushu, and Mr. O. H. Gulick and wife have volunteered to be the first to occupy the station. Mr. Gulick writes from Okayama, November 19:—

"Last May we both extended our tour from Fukuoka to Kumamoto. Last month we both visited Fukuoka, and leaving Mrs. Gulick there, I made my second visit to Kumamoto. This visit satisfied me that Kumamoto is the best centre for missionary work in Kiushu; far superior to Fukuoka; and also that *now* is the time to occupy Kumamoto, while there are no other missionaries permanently there.

"One fourth of the population of the empire, or say nine million people, are supposed to occupy this large island. Geographically this city is the most central and in point of population is second only to Nagasaki. When there in May last, while holding an evening meeting attended by 150 people, the services were disturbed by stones thrown against the windows and doors, onto the roof and over the roof, by persons lurking on adjoining premises. This form of hostility was not manifested on my last visit, in October. It is believed that the tide of public sentiment in

Kumamoto regarding Christianity has just turned, though of course evidences of hostility will occasionally be met with. Rev. Mr. Ise, of Imabari, is now resident a part of the time in his native city of Kumamoto, and will prove himself a host, as he has in the past.

"Another strong argument for choosing Kumamoto as the centre of our Kiushu work is the fact that the relatives — parents, brothers, cousins, etc. — of the twenty or more prominent graduates of the Kioto School live in this and neighboring cities. The fame of what Christianity has done for them is a factor of incalculable value in opening work at this point.

"We are told by these relatives of the young men that they want Christianity for themselves and their people. The record of the Kumamoto boys, graduates of the Kioto School, has created a strong desire on the part of many in this vicinity for the type or form of Christian life that these young men have received. This of itself is a call to us, to the American Board, and to the Congregational churches, to enter at once into the heart of Kiushu. I am eager to be located at once in what has been called this 'gem of a city.'

"We have waited eighteen months to see if any one would come to join us in Kiushu, but nobody has yet appeared. Next week I am to be off for Kumamoto, where I purpose to rent a house and prepare to take my family early in the spring. We do not intend to give you or the mission any peace till two associate families and two *single* ladies can be found to join us. The field is a wonderful one. To be in the heart of such an island, with the inquiring millions on every hand, is a position offered but once in a lifetime. How the young men and women of Christendom can resist such a call as *this*, is the greatest wonder of the nineteenth century. Let such results follow our labors for nine years to come in Kumamoto, as have followed the past nine years' labors of the Carys, Pettees, and Berrys, in Okayama, and one might say: 'Now lettest thou thy servant depart in peace.'

### Micronesian Mission.

FROM RUK.

A BRIEF letter has been received from Mr. Logan, at Anapano, Ruk, dated August 5, only two weeks later than the letter from him which appeared in the last *Herald*. It contains one or two items not before reported.

"Our work is progressing favorably, we think. Our school has dwindled somewhat, numbering now seventy-six scholars. All our training scholars are doing well, some very well indeed.

"We organized a church here at Anapano, in April, with eighteen members. There is now a class of twenty-one in preparation for baptism. The work is progressing well at the out-stations. David's work opens out very hopefully at Katua, on Toloas. The teachers are all in usual health. We chartered a little schooner from a trader here to go to Mortlock. She sailed May 19, with Mr. Worth in command and Moses as principal missionary worker. The results of the voyage seem very promising. Every station was visited. I will write particulars by the *Morning Star*. We provisioned the vessel from our own stores and sent three of our boys as crew. They were absent a little more than four weeks. Kelep, our teacher at Etal, died March 8, so there is but one teacher for the seven churches at Mortlock. I hope the little schooner from Mr. Herrick will not fail to come, as she will help us to make up in some degree for the lack of teachers."

FROM PONAPE. — RELIGIOUS QUICKENING.

The same mail which brought Mr. Logan's letter brought also two letters from Mr. Doane, of Ponape, dated August 22 and August 28, in which he says: —

"These are delightful times with us. The Lord is sweetly smiling upon our labors. His Spirit comes down as the gentle dew and fills our souls with joy and our mouths with laughter. We are not in the midst of any remarkable revival scenes. Nothing of that, but we are, ever and anon, having souls come to us asking the way of life, some coming for



the first time, and some as wanderers who wish to be restored. But yesterday three women, led by the wife of one of our good deacons, came into my room for this very purpose. Two of these appeared for the first time, one of whom I do not remember having seen for a long time. But here they are, led by the Blessed Spirit, who has reached them in their dark and far-off homes where my voice can seldom go. They were trembling for their sins and dreading their future beyond the grave. They come to the teacher and ask: 'What shall we do to be saved?' One of the three is a wanderer who, some years since, joined the church at her place, but in time, through the influence of her chief, she and her husband were led astray and she gave up her faith. She is now seeking to come back.

"Another matter which gives joy is, the chief who was the means of leading this woman astray is himself certainly much interested in the subject of religion. He has not personally spoken to me of any change in his feelings, but the deacons of the church and others tell me he is much concerned. He speaks of being properly married and putting away his two concubines. And he comes to our place, lives near me, is almost always at the morning and evening prayer, and he has reformed from the use of all intoxicants."

On the twenty-eighth of August Mr. Doane added the following paragraph respecting this chief:—

"He is a chief of high standing, the next to the king. He may in time be king. I will give here the sentiment of a short note he recently sent me:—

"Missionary, — I, Wajai, wish to ask respecting Jesus, if he will not save the sinful, for I desire to hide beneath his heart.' To such a note my heart could but instantly well up the answer: 'Yes, dear friend, Jesus will save. Come to him. Make him your hiding-place.' When the chief called, we talked of the past and of what he now purposed to do. He has two concubines. These are to step aside and take proper husbands as they shall find them.

"Thus it is the windows are kept open and gentle showers constantly falling."

### Western Mexico Mission.

#### CONFERENCE OF HELPERS.

MR. HOWLAND, under date of December 3, gives the following hopeful report:

"We have just held our annual meeting and combined with it a conference of the native workers. In accordance with the decision in Chihuahua last April, Mr Case came as delegate from the Northern Mission and his presence was a great help and stimulus. We opened on Thursday (Thanksgiving Day) with a report from the workers. Could you have heard it, I am sure you would have felt that we had much reason for giving thanks. Although there is not much that makes a showing in the form of statistics, still it was encouraging to see that the seed is being sown very widely and that it is already giving some fruit. My purpose has been to establish a circle of work by putting men in the principal places, from here south to Lake Chapala, then east to La Barca, then north to the main road from Lagos, and then back to Guadalajara. This line is practically established and includes a population of more than 180,000, or as many as in the whole state of Chihuahua, not counting our work here in the city.

"Most of our workers have had few educational advantages, but they are sound Christian men and we believe they are doing good work for the Master. We are becoming more and more settled in our conviction that the best way to work is to send men to a place to live quietly but doing all they can to awaken an interest in the truth and judiciously distributing the Bible and tracts. The name 'Protestant' is like a smallpox flag in the villages; the people even avoid the street in which the 'emissary of the devil' lives. In many places the mere sight of a Protestant is like a red flag to a bull—the signal for a fierce onslaught. In one large village our men have had to flee several times and have never been able to remain, but we have now had a man and his family

there for more than a month, almost under the shadow of the great parochial church. They buy small quantities of charcoal and wood and retail it, seeking opportunities to talk of religious subjects."

#### CHARACTER OF THE HELPERS.

"For this first sowing the principal requisite is an earnest, Christian spirit. In fact, as far as I can judge, men of little education often accomplish more than others. They attract less attention and hence excite less opposition. They are also less liable to become entangled with the godless, gaming, and vicious class that has broken with the Romish Church and often seeks to ally itself with us at once. Many very interesting incidents occur in the work. In many places we leave the 'seed of the Word' in the shape of a Bible; this is 'watered' by frequent visits, and the house in which it is placed often becomes a centre in which various people gather to read or talk of holy things.

"One of our workers, on his way to the conference, lost his road and entered a defile that is infested by bandits. Here he was seized by a company of soldiers who were looking for the robbers and who suspected him of being one of the band. They questioned him very sharply, but his straightforward answers and the fact that he was unarmed convinced them of his innocence. They, however, took him with them for quite a distance and he improved his opportunity to talk to them of the gospel. When at last they permitted him to go, all dismounted and he spoke to them for more than a quarter of an hour about repentance and faith in Christ. Before separating, the captain bought a Testament and all received tracts. He says that as he looked back after having gone quite a distance, he could see that the horses were taking their own gait; all were intently reading. He was really in some danger, for a ranchman was shot, only a few days before, by these same soldiers on the mere suspicion of being one of the robbers.

"Friday was devoted to examinations on the book of Genesis. I have become

more and more impressed with the great need our workers have of studying the Bible more thoroughly, and as it is impossible to bring them all here to study with me, I decided to try a system of study that could be carried on by themselves, with occasional examinations to ensure fidelity. Early in September I prepared a little tract consisting of an introduction to the Bible, giving divisions, books, etc., with questions on Genesis. The questions are quite general and most of them very simple, their only object being to call attention to the principal points, for I have found that men who are unused to study often read with little understanding and often fail to note what is of most importance. The examinations passed off quite well and showed that good work had been done. For the six months to come I have chosen the Epistle to the Romans and shall soon put in their hands an introduction, analysis, and questions. Friday evening was devoted to a session of the 'Christian Literary Society,' a debating society that was established about two years ago. The discussion was on the question whether a lie is ever justifiable. Saturday morning we had a general discussion on the question, 'What attitude should we maintain toward the Romish Church?' It was very interesting and instructive to hear the opinions of those who were born and brought up in that church, but who are now devoting all their energies against it. In the afternoon the subject was 'Temperance,' taken in its widest sense but with especial reference to the use of liquors. At the close of the discussion a committee was appointed to prepare a constitution, etc., for a temperance society.

"This closed the conference. In the evening was a preparatory lecture and on the Sabbath we held the usual services, Mr. Bissell preaching in the morning and Mr. Case in the evening, and closed with communion in the evening. Three persons were received as members. All the members seemed interested and animated, and I am sure good will result from the meetings."

## Notes from the Wide Field.

### AFRICA.

**THE RELIEF OF EMIN BEY.**—Just now the world is interested in efforts made for the relief of the learned and brave lieutenant of General Gordon, Dr. Emin Bey, the German naturalist and explorer, who has been for some years in the heart of Africa superintending the province of which he was given direction by the Egyptian government before General Gordon's death. Letters have been received from Dr. Emin showing that he is still holding his own and has done much for the development of the province and for the suppression of the slave-trade. In a letter dated Wadelai, January 1, 1886, he speaks of himself as practically cut off from the civilized world since April, 1883. Wadelai is about one thousand miles south of Khartoom, between Gondokoro and Albert Nyanza. He then hoped to be able to defend himself until help should arrive from the North or, failing in this, to fight his way to the South through Uganda. He speaks of his great confidence in the trustworthiness and ability of the negro, and says that his experience had taught him "that the black race is second to none in capacity and excels many others in unselfishness." Another letter has been received from him dated the seventh of July last in which he asks for succor; not for an armed force, but for supplies, including ammunition for his own forces. The English government, in view of its relations to General Gordon and his movements in the provinces of the Soudan, feels no little responsibility for the position in which Emin Bey is now placed, and is taking into consideration plans that have been proposed for his relief. Joseph Thomson has proposed that an expedition non-military in character should be started from Zanzibar, composed of half a dozen white men with either four or five hundred porters, or fifty or a hundred camels and donkeys. He thinks that such an expedition could deposit ample supplies for the relief of Emin Bey, and between the two routes suggested, that by Uganda and the one by Masai-land, Mr. Thomson decidedly prefers the latter. The English papers are discussing the question as to which route should be taken, and among other proposals the route by the Congo and the Mobangi has been named. Mr. Stanley prefers the route by Uganda with which he is so well acquainted, and it is believed that with his knowledge of Mwanga's father, Mtesa, and his influence in Central Africa he could persuade the villainous young monarch of Uganda to allow the expedition to pass. The civilized world, and especially the friends of missions, will await with great interest the progress of this expedition, which it is hoped Mr. Stanley himself will lead. If, in addition to furnishing relief to Emin Bey, something could be done to establish English prestige in Central Africa and to put a check upon the atrocities of Mwanga, the world would have great occasion to rejoice.

It has been proposed, in case Mr. Stanley leads an expedition by way of Uganda and Albert Nyanza, that a supplementary expedition be sent under Mr. Thomson over the route favored by him, thus doubling the chances of affording relief to Emin Bey. Mr. Thomson could use camels and mules, animals that would not be available on the other route. It is reported that Mr. Thomson is ready to start on a few days' notice for the organization of the expedition. The Egyptian government has contributed \$50,000 towards the expenses of the undertaking.

P. S.—A telegram from London, January 14, announces that Mr. Stanley has chosen the route by the Congo, and the expedition will leave London January 20.

**EVACUATION OF STANLEY FALLS STATION.**—This station of the Congo Free State has been the extreme point on the upper waters of the river occupied by the forces of the new State and is about 1,000 miles above Stanley Pool. No missionary society has commenced work there. It seems that in August last a female slave took refuge from her Arab master at the station and a demand for her return was refused. Shortly after

the Arabs attacked the station and the result of the three days' conflict was that the attacking party lost sixty men killed and that though the Free State forces, apparently few in number, fought well and were not at all defeated, yet their ammunition giving out they took to their boats, set fire to the station, and retreated down the river. It is reported that the natives detest the Arabs and would gladly be under the protection of the white people. It is surmised that this and other disturbances along the Congo may have had something to do with Mr. Stanley's sudden recall from America.

**THE REVIVAL ON THE CONGO.**—Our brethren of the Baptist Missionary Union report that at Banze Manteke, the place where the great religious awakening began, Mr. Richards hopes soon to baptize about thirty of the converts and form them into a church, the other converts to await the organization of the church. Thirty-five persons were baptized at Makimbungu in September. At Patabala eight have professed conversion, but the chief has set himself against the progress of the gospel.

**MPWAPWA.**—The conversion at this mission-station of some natives, for whom Rev. Mr. Cole labored diligently, leads him to write: "Day before yesterday I walked up and down the garden, crying aloud, 'Glory to God! glory to God! Truly the Son of man hath still power on earth to forgive sin!'" Mr. Cole reports in detail the story of the few converts who had given him great occasion for joy. Dr. Baxter also reports an incident of one convert which shows that an African's conscience may be very tender. Dr. Baxter's cook, who was recently baptized, had been blameless in conduct, but he recently took a little oil out of a tin which was in his charge, and at first said it was some other oil. Shortly after he was led to repent most bitterly of his sin, and after a morning service, when the people were about to scatter, he rose and asked them to be seated, and then told them that he had never been accused of stealing, but that during the past week he had done very wrong. He wished to confess his sin before them all and to seek pardon of God. Such a case indicates a very hopeful class of people for whom the missionaries are laboring.

**CONGO MISSION.**—The \$20,000 needed to repair damages caused by fire to the Baptist Mission at Stanley Pool have been already raised, and the society is going forward with its work with renewed hope. *The Baptist Missionary Herald* reports that this incident is but a repetition of what took place after the great fire at Serampore on the twelfth of March, 1812, when within \$50 the amount needed to replace the buildings destroyed was given by English Christians. At that time, multitudes who had scarcely heard of the work of missions were brought to think of its needs and to pray for its success, and the result was a large increase in missionary enthusiasm. May this be the result of the recent awakening to the wants of the Congo Mission.

#### INDIA.

**THE REV. J. SMITH, OF INDIA,** a missionary of the London Society, in writing to the *Chronicle* of the evangelistic work in which he was engaged, speaks of an occasion when large numbers of people were assembled, remaining together for a fortnight, the first week being occupied by religious services and the second by amusements. He reports that during their services they were on one occasion reinforced by some of the native Christians connected with the Satara station of the American Board. These helpers formed a band of singers and the service was a *kirttan* such as our missionaries have frequently described. Mr. Smith speaks quite warmly of the value of these services and of the efficiency of this form of Christian work.

**TEMPERANCE MOVEMENT IN THE KONKAN.**—*The Dnyanodaya* reports a most interesting awakening on the subject of temperance among the people of the Konkan. It appears that the Marathas of the Thana and Colaba districts have imposed very strict caste rules against drinking, fixing a fine of 50 rupees upon the offence, and excommunication in default of payment. The rules cover the making, sale, or use of intoxicating liquors. One gathering is reported in which 2,000 farmers pledged themselves to adhere

to these rules. It is alleged that, in view of the decided decrease in the sale of liquors, not only the dealers but the government authorities have become alarmed and are actively interfering against the movement. The revenue from the sale of liquors in the Colaba district alone is about \$120,000 a year and the magistrates naturally do not like to see their receipts diminishing. But it would be a burning shame if the officials appointed by English law should do anything to weaken the force of this beneficent movement. It is pleasant to record an instance in which caste rules have proved helpful to the people.

**PILGRIMAGES TO PURI.** — *The Bombay Gazette* reports that owing to an outbreak the government has deemed it necessary to close one of the most important routes to the sacred city of Puri celebrated for its temples of Jaganath (Juggernaut). This puts the pilgrims to this shrine, who sometimes number 300,000, to serious inconvenience, but it will not prevent their going. The theory of their religion is that the greater the difficulties in the way the greater the merit. Even the peril from cholera, a specially grave peril this year, will probably not deter the devotees from their toilsome journey. But they reason that the god will be all the better pleased with them for this facing of disease and death in his honor. The government, however, is seriously troubled over the probable spreading of the scourge through the coming together of so many pilgrims.

#### BURMA.

**A BUDDHIST REVOLT.** — *The Free Church of Scotland Monthly* gives a letter from Rangoon describing the religious motive underlying the revolt in Burma. The account given of the conduct of the Christians in the trying circumstances is most encouraging. The writer says: —

“ This insurrection is purely Buddhist. The priests have led their men on the battlefield — a thing unprecedented in history. It is Buddhism in arms against Christianity. Of course the rebels especially gnash their teeth against our Karen Christians, but in every case the Karens have shown how a man fights whose heart is nerved by a perfect trust in the Lord of hosts. Would to God you could see our Karens now! I have never seen such quiet assurance of faith in God as nerves their hearts now. Ten years of preaching would never build them up in faith as the wonderful deliverances God has wrought for us in these bloody days. One of my ordained preachers has been shot at in my presence five times. The last two shots were fired at twelve feet (I measured it). God's work for the Karens has been so wonderful that they now often say: ‘ We now know we have a God fit to be trusted, and infinitely greater than we had supposed.’ ”

“ Oh, if you could hear the prayers and speeches of a Karen levy when marching to the attack! The evening before an attack, one rough, uneducated man prayed: ‘ O Lord, I need no lawyer or intercessor to plead my case with you when I ask you to bless this levy to-morrow. You know this insurrection was raised by the *poongies* (priests) against you. They could not reach up to overthrow your throne in the heavens, and so they try to hurl you from your church in Burma. It is for your *own* self-interest to help us, for they hate us only because they first hated you, our glorious Head. To-morrow give us cool heads, strong arms, and steady fingers on our triggers, and give us a chance to measure with these idolaters, not our weapons or our bravery, but their wooden gods against our glorious Jehovah.’ ”

#### CHINA.

**FRANCE AND ROMANISM IN CHINA.** — There seems to be some progress toward the settlement of difficulties which have long existed between the Chinese government and Roman Catholic missions within the empire. There has been little hostility among the Chinese to Christianity as such, but an intense bitterness has been developed against the way in which certain Roman Catholic ecclesiastics, and especially French

officials, who have assumed a protectorate over Catholic converts, have exercised their functions. When Prince Kung said to Sir Rutherford Alcock, then British minister at Peking: "If you could only relieve us of missionaries and opium all would be well," the prince had in mind the diplomatic difficulties in which China was continually involved by the action of French ambassadors in the defence of Roman Catholic propagandists within the empire. It was this desire to escape the impertinent interference of France on all occasions that led the imperial authorities to desire ardently the residence of a diplomatic representative of the Pope at Peking. But M. de Freycinet has overawed the Pope, threatening him with the loss of revenue in France, and, consequently, the appointment of Monseigneur Agliardi as papal legate has been revoked. The French have, however, yielded a point which, it is said, the Catholic missionaries were ready to yield long ago. The Catholic cathedral at Peking, called Peh-tang, was situated close upon the palace grounds of the emperor, and its tower overlooked the imperial gardens. It is impossible for those not familiar with Chinese notions, not to say superstitions, to understand what an offence, in the eyes of the Chinese, was the proximity of this cathedral, with its high tower. It was regarded as an insult to their sovereign, a flaunting menace to all their rights and institutions. Offers of other sites were made, and large sums were promised in case of removal. After a while the ecclesiastics became convinced that it would be far better to acquiesce in the wish of the Chinese and allay the cause of irritation, but then the French interfered, claiming that as the church properties were restored by the sword of France, France had a voice in their disposal. The diplomats seemed to prize the cathedral in proportion to the degree of offence it gave to the Chinese, and they determined to maintain it at all hazards. Later advices, however, show that a better spirit has prevailed and that French opposition to the transfer has been withdrawn. We trust this is the case and that France will, before long, see the folly as well as the injustice of arrogating to itself the position of protector of Roman Catholic missions in general.

#### SOUTH SEAS.

MARE. — The interference of the French officials with the missionaries on the island of Mare has been heretofore reported. Rev. John Jones, in a communication in the *Chronicle* of the London Society, says that "the teachers and others still remain exiled. It is certainly a disgrace to a country like France to keep men in prison on purely religious grounds. Where is their boasted liberty?" Notwithstanding all this persecution the native Christians are manifesting much energy and, secretly and unasked, they have brought their contributions in small sums to the agents of the London Society, amounting already to more than \$100. This is a sure indication of the sincerity of their faith.

NEW HEBRIDES. — The Annual Synod of the Presbyterian churches of the New Hebrides group was held in Tanna in June and July last. A new sailing-vessel to aid the *Dayspring* was deemed necessary. According to the account in *The Presbyterian Record* the reports from the various stations were of the most cheering description. Efate will ere long be Christian. Large numbers are joining the church and still larger numbers attend worship. Very gratifying intelligence was presented from Pele, Mataso, and Mai. The Mai teachers have been located only for two years, yet all the people are now under instruction. The people of Epi are now privileged to read the Gospel of Mark in their own language. The Synod adopted an earnest protest against French aggression on the New Hebrides, especially the establishment of a military station at Havannah Harbor. From Efate, Rev. Mr. Mackenzie reports the erection of a new church edifice at Evakor station. It cost about £100. The natives contributed £50 in money. The other fifty were made up of the proceeds of arrowroot, and four contributions from Nova Scotia. All the work on the building was done by the natives with-



out pay. The sum of thirty-two pounds (the proceeds of arrowroot) were paid for printing the Gospel of John. All the usual services and work have been kept up regularly. Several of the young men can read intelligently any part of the "Peep of Day," and translate a chapter of the Bible. These young men conduct Wednesday-evening prayer-meetings. Two help to teach in the children's school. The young men are thus accustomed to work, and the ignorant are taught.

## Miscellany.

### BIBLIOGRAPHICAL.

*Ling-Nam; or, Interior Views of Southern China; Including Explorations in the Hitherto Untraversed Island of Hainan.* By B. C. Henry, A.M., author of "The Cross and the Dragon." London: S. W. Partridge & Co.

The author of this work is a missionary of the American Presbyterian Board, who gives in this comely volume of 511 pages a narrative of personal experience and adventure in regions inhabited by multitudes of Chinese and aboriginal tribes. The book makes them better known and more justly estimated. The descriptions of natural scenery are at once clear and graphic, and the author's good taste in apt expression and timely transition in scenes and subjects prevents satiety in his readers. There is interspersed everywhere much useful information regarding the people, their ways, customs, daily life, moral qualities, and bearing toward "the stranger from afar."

In regard to the island of Hainan, the chief interest is due to the fact of its being entirely unknown.

It was in the spring of 1882 that "the first attempt to travel inland was made by Mr. C. C. Jeremiassen, a Danish gentleman, who is devoting himself, unaided, to independent missionary work for the people of the island." Our author made extensive journeys through the interior of the island with this gentleman, an account of which he gives us in these chapters. They must be read to be appreciated. The sections on the Hakkas and the aboriginal tribes, called the Lees, are of absorbing interest, and the varied experiences of the travelers among these people are full of valuable

suggestion to future explorers and Christian workers.

It is said that a mission of the Jesuits was opened on Hainan as early as 1630, which was suppressed after fifty years by the Chinese government. Chief among its interesting objects is the old cemetery, which contains "hundreds of monuments, having the cross plainly engraved with the names of deceased converts, all indicating that Romanists had a large following in the island."

Our author states that the principal import trade at the port of Hoi-how is in opium, which comes in legalized through European houses, but is smuggled in by the Chinese. The country is flooded with the drug, and its ravages are evident on every side.

What is to be done toward Christianizing these destitute tribes, and by what methods of missionary comity is the Church to divide the work so that its funds shall do the utmost of good? How loud and imperative the appeal made to every Christian heart by the open door and the marvelous facilities of access to great tribes of people hitherto thought inaccessible and practically unknown! Running as a thread through the book before us is the overwhelming fact that this great people, despite the power and Godhead manifested in the glorious works of nature about and above them, is in gross ignorance of spiritual religion, yet living daily in sins committed against the light of reason and conscience. Let it be remembered that this book only gives us a sample of what is actually existing through the length and breadth of a vast empire, comprising about one tenth of the earth's surface and one fourth or one fifth of its whole population.

C. C. B.

*A Budget of Letters from Japan: Reminiscences of Work and Travel in Japan.* By Arthur Collins Maclay. New York: A. C. Armstrong & Son. pp. 392. Price, \$2.

Mr. Maclay was a teacher in Japan for several years, commencing in 1873, and he has here put together in the form of letters the results of wide and careful observations of the country and its people. The volume is interesting and instructive. Though shorter than most of the treatises on Japan, and by no means formal in its treatment of the matters coming under review, we know of no book in which there is more condensed information about the ways of the people and the sights and sounds which greet a stranger in Japan. The account given of the moral tone of the great body of foreigners resident within the empire is not cheering, and the reasons are plainly set forth why, on the part of these foreigners, there is so much secret and open criticism of the missionaries. A full chapter is devoted to an account of the missionary work, showing the power of the gospel over the hearts of the Japanese. The book is to be heartily commended.

*The Dragon, Image, and Demon; or, The Three Religions of China: Confucianism, Buddhism, and Taoism; giving an Account of the Mythology, Idolatry, and Demonology of the Chinese.* By Rev. Hampden C. DuBose, fourteen years a missionary at Soochow. New York: A. C. Armstrong & Son. 1887.

This very interesting book is an account of what a man who daily walks to and fro among idolaters has seen and heard. It was written in the hope of giving some impetus to Christian missions in China. The author, when a boy of six years, read a book about Robert Moffat and it took full possession of his soul. He resolved

to go to the heathen. He trusts that his own book "will follow every Christian boy that reads it, like a policeman." He adds: "We now need three thousand ordained men to go 'two and two' to the sixteen hundred walled cities of the Chinese Empire. How many might give \$1,000 a year to support a married missionary! How many churches might send out their own man! The *finance of missions* needs to be placed on a more definite basis."

Any reader may here gain definite and abundant knowledge of the mental and religious life of China. The three religions are described as in partnership: all three are national, one man worships in three temples, many of the gods are the same. Confucianism, the religion of the learned, knows no Creator. Buddhism, too, is atheistic, and Taoism is the worship of spirits, good, bad, and indifferent. Some of the myriad idols, from the god of literature down to the god of measles and the lice-god, are duly set forth in vivid descriptions and in the 460 illustrations which make this volume a veritable picture-book.

Nothing better could be desired for Sunday-schools and mission-circles as giving a glimpse into the dreary labyrinth of puerile superstitions and fanciful absurdities which make up the religion of China. The high notions of virtue and propriety taught in the classics are shown to be in painful contrast with the real life of the people. Mere philanthropy should impel a noble spirit to hasten to their rescue. Much more a Christian heart, alive to the divine simplicity, the saving power, and the blessedness of the religion of Jesus, should give itself to labor and to prayer for China, whether at home or on Chinese soil.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For a spiritual blessing upon schools, colleges, and all seminaries of learning in our own land and in all lands, so that from these institutions may come men and women of sound learning and of deep devotion, to do the needed work for God's kingdom both at home and abroad. The Special Day of Prayer for Colleges falls this year upon Thursday, January 27.

### ARRIVALS AT STATIONS.

November 11. At Mardin, Eastern Turkey, Dr. D. M. B. Thom and wife, Miss Maria G. Nutting, and Miss Helen L. Dewey.  
November 20. At Cesarea, Rev. Wm. S. Dodd, M.D., and wife.  
December 7. At Broosa, Western Turkey, Rev. Lyndon S. Crawford and wife.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A conference of helpers in Mexico. (Page 67.)
2. The war in East Africa. (Page 58.)
3. Progress among the Zulus. (Page 57.)
4. Religious awakening at Marsovan. (Page 59.)
5. All-Souls' festival in China. (Page 61.)
6. A Christian association in China. (Page 62.)
7. New churches in Japan. (Page 64.)
8. The island of Kiushu, Japan. (Page 65.)
9. Tidings from Micronesia. (Page 66.)

## Donations Received in December.

MAINE.		Legacies. — Bedford, Sarah Walker, by Clinton French, Ex'r,	
Cumberland county.			50 00
Gorham, 1st Cong. ch. and so.	27 53		
Portland, High-st. ch.	225 00		656 38
No. Yarmouth, Cong. ch. and so.	12 89—265 48		
Franklin county.			
Farmington Falls, Cong. ch. and so.	5 79		
Hancock county.			
Bluehill, Cong. ch. and so.	9 00		
Castine, M. J. and M. F. Cushman, Kennebec county.	5 00—14 00		
Augusta, So. Cong. ch., 202.87 (the sum of 58.50, ack'd in April <i>Herald</i> from Bangor, should have been ack'd from So. Cong. ch., Augusta),	202 87		
Lincoln and Sagadahoc counties.			
Newcastle, Mrs. S. Wilson,	4 00		
Oxford county.			
Bethel, 1st Cong. ch. and so.	13 38		
Penobscot county.			
Bangor, Hammond-st. ch.	105 00		
Hampden, Cong. ch. and so.	4 77—109 77		
Union Conf. of Churches.			
North Waterford, Daniel Warren,	30 00		
York county.			
North Berwick, Mrs. S. S. Drake,	5 00		
	659 29		
NEW HAMPSHIRE.		VERMONT.	
Cheshire co. Conf. of Ch's. W. H.		Addison county.	
Spalter, Tr.		Vergennes, Cong. ch. and so.	15 03
Walpole, 1st Cong. ch.	13 00	Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Grafton county.		St. Johnsbury, So. Cong. ch., 399.97; No. Cong. ch., 5; Friends for ch. in Panagurishte, 20,	424 97
Bristol, Cong. ch. and so.	12 00	Chittenden county.	
West Lebanon, Cong. ch. and so.	44 86—56 86	Essex, Cong. ch. and so., 8; Cash, 2.60,	10 60
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	10 00	Essex county.	
Manchester, J. W. J.	10 00	Island Pond, Cong. ch. and so.	10 00
Milford, William Gilson,	10 00	Franklin co. Aux. Soc. C. B. Swift, Tr.	
Nashua, 1st Cong. ch., 100; Pil- grim Cong. ch., 100,	200 00	East Berkshire, Cong. ch. and so.	1 50
New Ipswich, L. Lincoln,	10 00—230 00	Franklin, Cong. ch. and so.	2 76
Merrimac county Aux. Society.		Georgia, A friend,	5 00
Bradford, A friend,	1 00	St. Albans, Cong. ch. and so.	16 93
Concord, South Cong. ch.	153 74	Scranton, Cong. ch. and so.	18 55—44 74
Franklin, Cong. ch. and so.	30 00	Orange county.	
Hopkinton, Mrs. H. French,	2 00	Chelsea, Cong. ch. and so.	59 86
Pittsfield, Cong. ch., 52.28; Mrs. Ring, to,	62 28—249 02	East Braintree, Cong. ch. and so.	5 00
Rockingham county.		Thetford, 1st Cong. ch. and so.	5 01—69 37
Chester, Emily J. Hazleton,	10 00	Orleans county.	
Newmarket, Cong. ch., 3.50; T. H. Wiswall, to,	13 50—23 50	Glover, Cong. ch. and so.	18 00
Stratford county.		Newport, Christmas offering,	10 00
Great Falls, 1st Cong. ch. and so.	20 00	North Troy, Cong. ch. and so.	12 18—39 18
Wakefield, Cong. ch. and so.	14 00—34 00	Rutland county.	
	606 38	Benson, J. Kent,	2 00
		Washington county Aux. Soc. G. W. Scott, Tr.	
		Northfield, Cong. ch. and so.	10 28
		Worcester, Cong. ch. and so.	6 75—17 03
		Windham county Aux. Soc. H. H. Thompson, Tr.	
		Brattleboro', Cen. Cong. ch., m. c., 25.92; H., 10,	35 92
		West Brattleboro', Cong. ch. and so.	10 13—52 10
		Windsor county.	
		Norwich, Cong. ch. and so.	10 00
		Springfield, L. Whitcomb,	12 00—22 00
			707 49
		MASSACHUSETTS.	
		Barnstable county.	
		Harwich, Cong. ch. and so.	8 92
		Wellfleet, Cong. ch. and so.	20 00
		Yarmouth, 1st Cong. ch. and so.	90 00—118 92
		Berkshire county.	
		Adams, Mrs. H. E. Smith, for Tung-chu,	10 00
		Curtisville, Mrs. G. E. D.	5 00
		North Adams, 1st Cong. ch. and so.	43 35
		Pittsfield, 1st Cong. ch., 50; South Cong. ch., 16.59,	66 59
		Sheffield, Cong. ch. and so.	4 25

So. Williamstown, Cong. ch. and so.	21 00	Littleton, Cong. ch. and so.	10 00
Williamstown, 1st Cong. ch. and so.	49 47—199 66	Pepperell, Cong. ch. and so.	21 25—98 08
Bristol county.		Norfolk county.	
East Taunton, Rev. E. W. Allen,	1 70	Brookline, A friend, 10; A friend, 2,	12 00
Fall River, Cen. Cong. ch.	256 03	Cohasset, Cong. ch. and so.	72 22
Taunton, Trin. Cong. ch., to const.		Dedham, 1st Cong. ch., m. c.	36 05
E. E. RICHARDS and W. H. FOX,	230 00—487 73	Medfield, Mystic ch. and so.	149 45
H. M.		Norfolk, Cong. ch. and so.	2 70
Brookfield Asso'n. William Hyde, Tr.	100 00	Quincy, Washington-st. ch.	10 00
Brookfield, Cong. ch. and so.	8 35	South Weymouth, Union ch. and so.	130 54
Hardwick, Cong. ch. and so.	28 50—136 85	Wrentham, Miss Jemima Hawes,	100 00—512 96
West Brookfield, Cong. ch. and so.		Old Colony Auxiliary.	
Dukes and Nantucket counties.		Fairhaven, 1st Cong. ch. and so.	38 54
Edgartown, Cong. ch. and so.	17 55	Westport, Pacific Un. ch.	15 00—53 51
Essex county.		Plymouth county.	
Andover, A friend,	50	Abington, 1st Cong. ch.	17 39
Methuen, 1st Cong. ch.	6 00	East Bridgewater, Un. ch. and so.	18 39
North Andover, Cong. ch. and so.	65 00—71 50	Marion, Cong. ch. and so.	5 53
Essex county, North.		North Middleboro', Cong. ch. and so.	54 85
Haverhill, Centre Cong. ch., to		Plymouth, 2d Cong. ch. and so.	4 00
const. Rev. E. C. HOLMAN, H.		Rockland, Cong. ch. and so.	67 00—167 16
M., 84; Mrs. A. B. Kimball, 5,	89 00	Suffolk county.	
West Newbury, ad ch., A friend,	10 00—99 00	Boston—Summary for 1886:—	
Essex co. South Conf. of Ch's. C. M.		Old South church,	7,975 00
Richardson, Tr.		do. to Woman's Board,	350 00—8,504 00
Lynn, 1st Ch. of Christ,	13 25	Central ch.	4,306 68
Middleton, Cong. ch., ad'l,	6 00	do. to Woman's Board,	811 13—5,117 81
Salem, Tabernacle ch., m. c.	21 42	Park-st. ch.	4,174 84
Topsfield, Cong. ch. and so.	71 25—111 92	do. to Woman's Board,	770 00—4,944 84
Franklin co. Aux. Society. Albert		2d church (Dorchester),	2,390 87
M. Gleason, Tr.		do. to Woman's Board,	865 11—3,253 98
Ashfield, Rev. H. T. Perry,	50 00	Mount Vernon church,	5,347 72
Bernardston, Cong. ch. and so.	1 92	do. to Woman's Board,	518 00—2,865 72
Buckland, Cong. ch. and so.	12 20	Union church,	388 11
Greenfield, 2d Cong. ch.	33 03	do. to Woman's Board,	1,559 35—1,940 46
Northfield, Trin. Cong. ch.	20 00	Shawmut church,	1,304 10
Shelburne, Cong. ch. and so.	50 00	do. to Woman's Board,	565 00—1,866 10
South Deerfield, Cong. ch. and Sab.		Phillips church,	617 50
sch.	12 54	do. to Woman's Board,	740 00—1,357 50
Sunderland, 1st Cong. ch., with other		Eliot church,	757 71
dona., to const. H. G. SANDERSON,		do. to Woman's Board,	414 79—1,172 50
H. M.	50 00—235 69	Walnut-ave. church,	757 84
Hampden co. Aux. Society. Charles		r/o. to Woman's Board,	110 25—868 09
Marsh, Tr.		Winthrop church (Charles-	
Chicopee, 3d Cong. ch.	3 04	town),	419 91
Holyoke, 1st Cong. ch., 12; 2d Cong.		do. to Woman's Board,	322 00—641 91
ch., 229.15,	241 15	Central ch. (Jama. Plain),	200 00
Longmeadow, Cong. ch. and so.,		do. to Woman's Board,	241 50—441 50
m. c.	21 65	Berkeley-st. ch.	303 18
Mittenreague, Cong. ch. and so.	15 00	do. to Woman's Board,	238 25—441 43
Monson, Cong. ch., 33.02; E. F.		Brighton church,	203 42
Morris, 100,	133 02	do. to Woman's Board,	175 00—378 42
Palmer, Un. Ev. Cong. ch.	41 40	Highland church,	187 08
Springfield, Memo. ch., 76; Hope		do. to Woman's Board,	121 32—358 40
ch., 55; Olive Cleveland Clarke,		Immanuel church,	126 57
aged 101 years, 5,	136 00	do. to Woman's Board,	222 68—349 25
South Hadley Falls, Cong. ch. and		Village ch. (Dorchester),	148 97
so.	16 75	do. to Woman's Board,	148 00—296 97
Westfield, 1st Cong. ch. and so.	110 18—718 19	So. Evang. ch. (W. Rox-	
Hampshire co. Aux. Society.		bury),	321 56
Amherst, 1st Cong. ch.	60 00	do. to Woman's Board,	38 50—260 06
Easthampton, Payson ch.	189 44	Maverick ch.	
Enfield, Cong. ch. and so.	77 73	do. to Woman's Board,	224 00—224 00
Hadley, Russell ch., m. c.	12 05	Trinity ch. (Neponset),	28 29
Haydenville, Cong. ch. and so.	12 00	do. to Woman's Board,	44 50—72 79
No. Hadley, Cong. ch., for Smyrna,	4 77	1st church (Charlestown),	50 00
Northampton, Ed. Ch. Benev. Soc.,		do. to Woman's Board,	19 00—69 00
34.21; A. L. Williston, 500; H. L.		Pilgrim church,	60 00—60 00
Edwards, 10,	544 21	Boylston church,	2 06—2 06
South Hadley, 1st Cong. ch.	20 00—920 80	Miscellaneous to Woman's Board,	127 00
Middlesex county.		Legacies	100 00
Burlington, Cong. ch. and so.	11 10	"An Old Contributor," 100; A	
Cambridgeport, Prospect-st. ch.,		Christmas gift, 100; A friend, 10;	
282.77; Wood Memo. ch., 7.05,	289 82	A friend, 5; A friend, 5; A friend,	
Frammingham, Plymouth ch. and so.	100 00	3; Other donations and legacies,	
Holliston, Cong. ch. and so.	102 38	particulars of which have been	
Hopkinton, Cong. ch. and so.	78 15	acknowledged, 3,566.46	3,789 46
Lexington, Hancock ch.	15 20		
Lowell, George F. Willey,	7 00		
Malden, 1st Cong. ch. and so.	54 85	Acknowledged elsewhere,	39,597 15
Maynard, Cong. ch. and so.	125 00		37,798 27
Newton, Eliot ch. and so.	231 06		
Reading, Cong. ch. and so.	15 08		1,708 88
Sherborn, Pilgrim ch. and so.	25 00	Chelsea, 1st Cong. ch.	42 25—1,751 13
Wakefield, Cong. ch., to const. Rev.		Worcester county, North.	
W. H. BROADHEAD, H. M.	133 86—1,278 80	Athol, Cong. ch. and so.	42 25
Middlesex Union.		Gardner, 1st Cong. ch. and so.	10 78
Acton, Cong. ch. and so.	25 50	Phillipston, Cong. ch. and so.	41 32
Ayer, Cong. ch. and so.	19 25	Templeton, Ladies' For. Miss'y	
Leominster, Cong. ch. and so.	22 08	Asso'n,	13 20
		Westminster, 1st Cong. ch. and so.	28 00

Winchendon, North Cong. ch. and so.	20	38—155	87
Worcester co. Central Ass'n. E. H. Sanford, Tr.			
Berlin, Cong. ch. (of wh. m. c., 8.52).	20	19	
Leicester, 1st Cong. ch. and so.	75	69	
Princeton, Cong. ch. (80 for India),	88	80	
Rutland, Cong. ch. and so.	4	10	
West Berlin, F. R.	5	00	
Worcester, Union Cong. ch., 124.47:			
Old South ch., 25.76; Pilgrim Cong. ch., 9.83; David Whitcomb, 1,000; Mrs. Mary S. Porter, 100, 1,260	06—1,453	84	
Worcester co. South Conf. of Ch's.			
Amos Armsby, Tr.	24	00	
Northbridge, 1st Cong. ch. and so.	49	60—73	60
Upton, 1st Cong. ch. and so.			8,662 76

<i>Legacies.</i> —Boston, Charles Nichols, by John P. Nichols, Ex'r,	1,000	00	
Boston, Gardner Edmunds, by George W. Basford, Ex'r,	451	93	
Boston, Mrs. A. J. Batcheller, add'l, by Tyler B. King, Adm'r,	91	13	
Leicester, Mrs. Selma H. Sprague, by H. H. Kingsbury, Ex'r (thro' Cong. ch.),	50	00	
Monson, Andrew W. Porter, by E. F. Morris, Ex'r,	1,100	00	
Newburyport, Elizabeth H. Denny, by Abiel Abbot, Ex'r,	100	00—2,793	06

## RHODE ISLAND.

East Providence, Cong. ch. and so.	25	00	
Providence, Pilgrim Cong. ch.	20	00—45	00

## CONNECTICUT.

Fairfield county.			
Bridgeport, ad Cong. ch., 70.65;			
Oliver Cong. ch., 10.50,	81	15	
Green's Farm, Cong. ch. and so.	77	00	
Greenwich, ad Cong. ch. and so.	224	21	
Monroe, Cong. ch. and so.	48	50	
North Greenwich, Cong. ch. and so.	58	88	
Westport, Cong. ch. and so.	12	46—502	20
Hartford county. E. W. Parsons, Tr.			
Berlin, ad Cong. ch.	59	75	
Bloomfield, Cong. ch. and so.	13	00	
East Hartford, Cong. ch. and so.	11	00	
East Avon, Cong. ch. and so.	25	00	
Farmington, Cong. ch. and so.	128	84	
Hartford, 1st Cong. ch., 876.76;			
4th Cong. ch., 50; "W., 10,	936	76	
Kensington, Cong. ch. and so.	20	49	
New Britain, 1st Ch. of Christ, 204.23; South Cong. ch., to const.			
WILLIAM H. HART, H. M., 194.49,	488	72	
Plainville, Cong. ch. and so.	119	27	
Plantville, Cong. ch. and so.	172	73	
Poquonock, Cong. ch. and so.	59	78	
Rocky Hill, Cong. ch. and so.	15	00	
South Windsor, 1st Cong. ch. and so.	30	30	
West Hartford, 1st Ch. of Christ,	119	88	
Windsor, Cong. ch. and so.	38	10	
Windsor Locks, Cong. ch. and so.	135	25—2,373	87
Litchfield co. G. M. Woodruff, Tr.			
Colebrook, Cong. ch. and so.	18	91	
Morris, Cong. ch. and so.	19	10	
New Preston, Cong. ch. and so.	10	00	
Plymouth, Cong. ch. and so.	51	00	
Riverton, Cong. ch., Young People's Soc'y,	5	00	
Sharon, Cong. ch. and so.	141	50	
Terryville, Cong. ch. and so.	92	00	
Torrington, D. N. Lyman,	5	50	
Watertown, Cong. ch. and so.	50	58	
Winsted, 1st Cong. ch. and so.	3	50	
Woodbury, 1st Cong. ch. and so.	40	39—446	48
Middlesex co. E. C. Hungerford, Tr.			
Centrebrook, ad Cong. ch.	22	50	
Deep River, Cong. ch. and so.	55	34	
East, 1st Cong. ch. and so.	28	00	
Hadlyme, Cong. ch. and so., 10;			
W. C. Spencer, 10,	20	00	
Haddam Neck, Cong. ch. and so.	1	00	
Middlefield, Cong. ch. and so.	1	00	

Middletown, 1st Cong. ch. and so.	109	26	
Millington, A friend,	4	50	
Portland, 1st Cong. ch. and so.	50	70	
Westbrook, Cong. ch. and so.	15	00—351	30
New Haven co. F. T. Jarman, Agent.			
East Haven, Cong. ch. and so.	24	11	
Fair Haven, 1st Cong. ch. (of wh. 50 from Rev. Burdett Hart, D.D., to const. Rev. H. A. WURSCHMIDT, H. M., 114.42; Mrs. G. W. Brockett, 60 cts.			115 02
Madison, Cong. ch., m. c.	2	51	
Milford, Ply. Cong. ch.	36	83	
Mt. Carmel, Cong. ch. and so.	28	62	
New Haven, 1st Cong. ch., 452.66; United ch., to const. Rev. R. A. HUME, H. M., 105.25; Ch. of Redeemer, with other dona., to const. W. W. CONVERSE, H. M. 35; Chas. Thompson, 10; Centre ch., m. c., 12.99; Taylor ch., 3.55,			639 45
North Branford, Cong. ch. and so.	17	00	
South Britain, Cong. ch. and so.	30	71	
Wallingford, Cong. ch. and so.	110	91—1,005	16
New London co. L. A. Hyde and H. C. Learned, Trs.			
Colchester, 1st Cong. ch. (of wh. 25 for work of Rev. W. W. Sleeper), with other dona., to const. Mrs. S. E. RANSOM and A. A. BAKER, H. M.	168	10	
Goshen, Cong. ch. and so.	106	39	
New London, 1st Ch. of Christ, 89.17; do. m. c., 18.58; A friend, 50,			157 75
Norwich, Park Cong. ch., 338.35; J. P. H., 6,	344	35	
Westchester, Cong. ch. and so.	19	62—796	21
Tolland co. E. C. Chapman, Tr.			
Columbia, Cong. ch., m. c.	3	12	
Gilead, Cong. ch. and so., to const. Rev. C. W. PRESTON, H. M.	50	00	
Rockville, ad Cong. ch.	99	35	
Somers, Cong. ch. and so.	80	40	
Stafford Springs, Cong. ch. and so.	9	50	
Vernon Centre, Rev. E. P. Hammond, for special translation work,	25	00—267	37
Windham county.			
Putnam, ad Cong. ch., to const. T. P. BOTHAM, H. M.	35	60	
Wauregan, Cong. ch. and so.	15	15—50	73
—, A friend,			47 48
—, A thank-offering,			5 00
			5,845 82

<i>Legacies.</i> —Hartford, Rev. Joel Hawes, D.D., add'l, by E. W. Parsons,	35	25	
Marlborough, Mary E. Everett, by D. S. Bigelow, Ex'r, 243.92, less expenses,	183	67	
Orange, Mrs. Huldah Coe, add'l, by L. W. Cutler, Ex'r,	28	51	
Vernon, Mrs. Lois Cheesebro, by Edward B. Thrall, Ex'r,	34	00—281	43

## NEW YORK.

Brooklyn, Pilgrim Cong. ch., 1,104.63; Cen. Cong. ch., 848.28; Cen. Sab. sch., for Bible Reader in Madura, 36; South Cong. ch., 47.12; A friend, 300; Frank Bondetts, 100, 2,436	03		
Busti, Eli Curtiss and wife,	10	00	
Chateaugay, Joseph Shaw,	4	00	
Clifton Springs, A friend,	5	00	
Chenango Forks, Cong. ch. and so.	9	17	
Deer River, Cong. ch. and so.	5	00	
Fort Covington, Miles Fisk,	1	00	
Gouverneur, A friend,	3	90	
Hamilton, Cong. ch. and so., 17; Mrs. Caroline P. Dielle, 15,	32	00	
Lysander, Cong. ch. and so.	12	50	
Malone, H. S. House,	10	00	
Mount Vernon, B. D., family mis. box for People's College, Japan,	26	00	
New York, S. T. Gordon, 150; A friend, 20; Prof. D. S. Martin, 10;			181 00
A friend, 1,			

Richford, Cong. ch. and so.	5 00
Richville, Cong. ch. and so.	5 50
Rochester, Rev. W. C. and Mrs. M. E. A. Gaylord, to const. Miss M. E. GAYLORD, H. M.	100 00
Rushville, Cong. ch. and so.	3 00
Snyrna, Cong. ch. and so.	100 00
South Hartford, Cong. ch. and so.	6 00
Union Centre, J. T. Brown,	3 40
Waterfalls, Miss M. Halsey,	80—2,959 30
<i>Legacies.</i> —Westport, Aaron B. Mack, by F. H. Eddy, add'l,	195 00
	3,154 30

## PENNSYLVANIA.

Lansford, 1st Cong. ch., for work at Tlajamalco, Mexico,	20 00
Philadelphia, Cen. Cong. ch., m. c. <i>Legacies.</i> —Philadelphia, James Smith, by F. P. Pendleton, Ex'r, add'l and final,	5 15—25 15
	1,500 00
	1,525 15

## NEW JERSEY.

Orange, Trinity ch., m. c.	31 73
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## FLORIDA.

Jacksonville, Mrs. A. W. Chadwick,	5 00
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## ALABAMA.

Talladega, College ch.	12 22
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## KENTUCKY.

Berea, Cong. ch.	5 21
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## OHIO.

Atwater, Cong. ch.	36 81
Belpre, Cong. ch.	12 36
Ceylon, Cong. ch.	3 00
Cleveland, Jen. ave. Cong. ch., 75; Beth. ch., by Rev. C. A. Stanley, 6.02; Rev. H. C. Haydn, for India, 75,	156 02
Columbus, 1st Cong. ch., 235; Rev. Benj. Talbot, 5,	230 00
Evansport, Mrs. H. C. Southworth,	5 00
Home City, John Winsor,	4 00
Litchfield, Cong. ch.	5 07
Marietta, 1st Cong. ch.	84 00
Mount Vernon, 1st Cong. ch., to const. Rev. E. I. Bosworth, H. M.	67 13
Oberlin, 1st Cong. ch., 81.25; Dr. Dudley Allen, to const. ALLEN D. SEVERANCE, H. M., 100,	181 25
Pomeroy, Welsh Cong. ch.	5 50
Sheffield, Cong. ch.	10 00
Wakeman, 2d Cong. ch.	6 75—806 29

## INDIANA.

Angola, Miss H. Voorhees,	10 00
Indianapolis, May Flower Cong. ch.	20 25—31 25

## MISSOURI.

Sedalia, Miss M. F. Leach,	20 00
St. Louis, 3d Cong. ch.	4 99—24 99

## ILLINOIS.

Bloomington, Two sisters,	20 00
Cazenovia, "Ebenezer,"	5 00
Chandlerville, Cong. ch.	12 75
Chicago, Kenwood, Ev. ch., 227.14; 1st Cong. ch., 125; N. Eng. Cong. ch., 41.54; Bethany Cong. ch., 11.50; Taber ch., V. F. Soc., 5; Rev. E. Hildreth, 25; Fly. Cong. ch., add'l, 3; Rev. O. S. F. Savage, 5,	443 18
Englewood, 1st Cong. ch.	23 92
Lake View, Ch. of the Redeemer (of which 50 for pupil in Harpoot College),	82 10
Lawn Ridge, Cong. ch. and Sob. sch.	15 75
Marseilles, 1st Cong. ch.	10 00

Moline, 1st Cong. ch.	9 00
Naperville, R. H. Dickens, with other dona., to const. L. E. DICKENSON, H. M.	25 00
Payson, Cong. ch., 10; J. K. Scarborough, to const. Rev. A. E. and Mrs. S. C. ALLABEN, H. M., 200,	210 00
Plano, Cong. ch.	2 25
Port Byron, Cong. ch.	4 70
Ravenswood, Cong. ch.	14 70
Rockford, 2d Cong. ch., 178.84; Thos. D. Robertson, a New Year's thank-offering, 100,	278 84
Rockton, Cong. ch.	15 50
Wyoming, Cong. ch.	9 93—4,187 62

## MICHIGAN.

Allegan, Mrs. E. Mix,	2 50
Ann Arbor, 1st Cong. ch., 68; A friend, 100,	108 00
Charlotte, B. Landers and wife,	10 00
Chelsea, 1st Cong. ch.	14 29
Detroit, 1st Cong. ch., special, 155.67; 2d Cong. ch., 200,	355 67
Dexter, Dennis Warner,	10 00
Flint, 1st Cong. ch.	30 18
Fort Wayne, Cong. ch.	11 03
Hilliards, Mrs. L. A. T. Pomeroy,	5 00
Kalamazoo, Cong. ch., to const. Rev. W. A. WATERMAN, H. M.	50 00
Mattawan, Cong. ch.	4 65
Owosso, A friend,	5 00
Traverse City, 1st Cong. ch.	19 56—683 88

## WISCONSIN.

Beloit, 1st Cong. ch., 37.10; 2d Cong. ch., 54,	91 10
Blake's Prairie, Cong. ch.	2 70
British Hollow, Thomas Davies,	20 00
Janesville, 1st Cong. ch.	12 60
Kenosha, Miss E. M. Newcombe,	3 60
Madison, 1st Cong. ch.	33 43
Menasha, 1st Cong. ch.	14 00
Pleasant Hill, Presb. ch.	4 50
Quincy, Mrs. S. P. Berry,	5 00
Whitewater, Cong. ch., to const. STEPHEN SAGE, H. M.	100 00—293 33

## IOWA.

Cedar Falls, Cong. ch.	35 00
Dunlap, Cong. ch.	19 60
Durango, Cong. ch.	4 45
Edgewood, N. G. Platt,	30 00
Emmetsburg, Cong. ch.	7 55
Farmington, M. H. Cooley,	2 00
Grand View, Ger. Cong. ch.	10 00
Independence, New Eng. Cong. ch.	9 85
Iowa City, Cong. ch.	67 08
Kalo, A friend,	50
Oscola, S. Baird,	1 00
Sherandolph, Cong. ch.	5 15
Tabor, Mrs. F. Howard,	50
Waterloo, Cong. ch.	63 00—255 68

## MINNESOTA.

Alexandria, Cong. ch.	9 00
Austin, Cong. Union ch.	43 96
Excelsior, Cong. ch.	14 25
Faribault, Cong. ch.	27 18
Glenwood, Cong. ch.	6 92
Mankato, "M."	5 00
Minneapolis, Mrs. I. E. Hale, for pupil in Anatolia College,	11 00
Northfield, 1st Cong. ch., 71.40; Rev. E. M. Williams, 50,	91 40
St. Cloud, 1st Cong. ch.	12 70
St. Paul, Plymouth Cong. ch., with other dona., to const. A. C. ANDERSON and Wm. BURROWS, H. M.	97 35
Villard, Cong. ch.	3 82—322 58
<i>Legacies.</i> —Faribault, John Stegner, add'l,	155 75
Minneapolis, Mrs. L. H. Porter, by Rev. S. F. Porter, Ex'r,	100 00—255 75
	578 33



## KANSAS.

Cawker City, Cong. ch.	21 50
Emporia, Welsh Cong. ch.	5 38
Stockton, 1st Cong. ch.	8 50—35 38

## NEBRASKA.

Doniphan, Cong. ch.	2 50
Omaha, 3d Cong. ch.	7 00—9 50

## CALIFORNIA.

Oakland, 1st Cong. ch., 77-50; Plymouth-ave. ch., 23-60,	101 10
Pescadero, Cong. ch.	2 00
San Jose, 1st Cong. ch.	9 00—112 10

## DAKOTA TERRITORY.

Wahpeton, 1st Cong. ch.	14 30
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## DOMINION OF CANADA.

Province of Quebec.	
Sherbrooke, Can. Aux. Soc., toward salary of Rev. Chas. Brooks,	25 00

## FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

H. Hubbard, Sherbrooke, *Treasurer*.

Sherbrooke, Cong. ch. and so., 21;	
E. Hargrave, 100; S. F. Morey, 151;	
Mrs. S. S. Morey, 5; A. L. Hurd, 5,	58 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Germany, Berlin, Rev. C. M. Mead and wife,	50 00
Sandwich Islands, Kohala, Rev. E. Bond, 200; A friend, 25,	525 00
Turkey, Van, Dr. and Mrs. G. C. Reynolds,	50 00—625 00

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 For Austrian Mission, for a girl at Krabschitz School, 20 00  
 For several missions, in part, 8,583 08 13,662 18

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(of which 250 for outfit of Dr. Lucy M. Ingersoll: 50 for Mrs. Bridgman's; type: 5 for Mrs. J. W. Baird, of Monastir, 1,305 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, 1st Cong. Sab. sch., 17.36; Machias, Cong. Sab. sch., 10; Watford, Centre Sab. sch., 3; Winslow, Cong. Sab. sch., 15,	45 36
NEW HAMPSHIRE. — Hampstead, Cong. Sab. sch.	25 60
VERMONT. — Barre, A friend, 25c.; Manchester, Cong. Sab. sch., 18.41,	18 66
MASSACHUSETTS. — Barnardston, Cong. Sab. sch., 5.25; Boston, South Ev. Sab. sch., W. Roxbury, for a baby organ, 25; Nonantum, Lowry Soc'y of Chris. Endeavor, 2.35; Pepperell, Young People's Soc'y of Chris. Endeavor, 1.50; Windsor, Maud Flint's Miss'y Eggs, 2,	36 10
CONNECTICUT. — Colchester, 1st Cong. Sab. sch., 103.90; Columbia, Cong. Sab. sch., 18.32; New Britain, "Hanyan Seeds," South ch, 15.48; Winsted, Soc. of Chris. Endeavor, 1st ch., for Boys' School at Tung-cho, 22.21, New York. — Deansville, Soc'y of Chris. Endeavor, 6.20; New York, Olivet Sab. sch., 50; Smyrna, Cong. ch., for Harpoot scholarships, 30,	159 91
OHIO. — Berlin Heights, Cong. Sab. sch., 10; Cuyahoga Falls, 1st Cong. Sab. sch., 8.20,	86 20
ILLINOIS. — Creston, Cong. Sab. sch., 1.90; Elgin, Cong. Sab. sch., for Kioto, 28.20; Galesburg, 1st Cong. Sab. sch., for Miss Garretson's work, 25,	18 20
MICHIGAN. — New Haven, Cong. Sab. sch.	55 10
IOWA. — Oldfield, Highlands Sab. sch.	4 00
WISCONSIN. — Ripon, 1st Cong. Sab. sch.	5 09
MINNESOTA. — Minneapolis, 1st Cong. Sab. sch., 45.85; Pilgrim Sab. sch., 8,	5 26
KANSAS. — Cawker City, Cong. Sab. sch.	53 85
	8 00
	521 33

## CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Castine, M. J. and M. F. Cush- man, Soc.; Orono, Cong. Sab. sch., 1, NEW HAMPSHIRE. — Wakefield, Cong. ch. and so.	1 80
MASSACHUSETTS. — Cohasset, Cong. Sab. sch., 6.25; Hatfield, Boys' Miss'y Club, 2; New- ton Centre, Arthur Cooley, 25c.; West Springfield, Park-st. ch., 27.63,	1 00
CONNECTICUT. — Milford, Plymouth ch. Sab. sch., 13.50; Monroe, Cong. Sab. sch., 1.50; Southport, Cong. Sab. sch., 30; Talcottville, Cong. Sab. sch., 11.54; Wauregan, Union Sab. sch., 5,	36 13
NEW YORK. — Brooklyn, S. A. Fickett, 10c.; Buffalo, 1st Cong. ch., toward support of Mr. and Mrs. Logan, 200; Mt. Vernon, W. C. D. dime-box, 3; New York, DeWitt Memorial ch., 6.85,	61 60
PENNSYLVANIA. — Philadelphia, Cent. Cong. Sab. sch.	209 95
NEW JERSEY. — Bound Brook, Cong. Sab. sch.	25 00
OHIO. — Mt. Pleasant, Class in Sab. sch., 1 20; Oberlin, ad Cong. Sab. sch., 20,	10 00
INDIANA. — Salem, Mission Band,	21 20
	1 50

ILLINOIS. — Amboy, Cong. Sab. sch., 17.50; Chicago, Lake View Sab. sch., 80c.; Ros- coe, Mary A. Ritchie, 1,	19 30
KANSAS. — Pomona, E. K. Newcomb,	25
NEBRASKA. — Oxford and vicinity, Friends,	10 00
DAKOTA TERRITORY. — Huron, Children in German Cong. ch.	1 00
CANADA. — Rockwood, Three friends, 30c.; Waterville, Cong. Sab. sch., 2,	2 30
WEST AFRICA. — Benguela, Frederic W. Walter,	63
BULGARIA. — Philippopolis, Sab. sch.	4 40
SANDWICH ISLANDS. — Honolulu, by W. W. Hall,	2 00
	408 06

Donations received in December, 39,926 82  
 Legacies received in December, 5,075 24

45,002 06

Total from September 1 to December  
 31, 1886: Donations, \$95,121.83; Leg-  
 acies, \$17,279.28 = \$112,401.11.

# FOR YOUNG PEOPLE.

## ZEMINDARS OF SOUTHERN INDIA.

BY REV. JAMES HERRICK, WEST BRATTLEBORO', VERMONT, FORMERLY OF THE  
MADURA MISSION.

WHEN the English went to South India they found a class of men called in the native language *pálaiyukárar*, or feudal chieftains. The name was afterward shortened to *poligars*. They were independent of, and often at war with, each other. Some of them resisted the English, while others not only yielded but helped to bring the opposers under subjection. The estates of the former were confiscated, while the latter were allowed to retain their lands, paying tribute to the English. As the country became more settled the word *poligar* gave place to *zemindar*, a Persian word, signifying landlord or landholder. At present, then, a *zemindar* is a man who holds land for which he pays tribute to the government, and himself receives taxes from those who cultivate it.

A *zemindary* is the estate of a *zemindar*. Dr. Caldwell, in his History of Tinnevely, says of that region, that "the twenty *zemindari*s vary in size from 863 acres, with a tribute of twenty-five rupees, to 337,518 acres, assessed at 88,376 rupees." There would be a like difference in the amount received by the *zemindars* from their tenants.

The mode of life, as well as the kind of houses, household furniture, etc., of *zemindars* will depend much upon their income. Their tenants regard them as a kind of *rajahs* or kings, usually saluting one, on meeting him, as "*maha rajah* (great king)." Partly on this account, and partly, perhaps, because in ancient times their houses were fortified, they are called by the people "palaces," or, according to the more exact meaning of the word in the native language, "fortified houses."

These houses are quite superior to other houses in the village, being two stories high, and having brick walls and tiled roofs, while all the others are low, and most of them have mud walls and thatched roofs. A peculiarity of most of the older houses, built not only by *zemindars* but other natives, even though wealthy, is the small number and small size of their windows. Such houses often have no windows at all on the back side. Those who made them had more reference to protection from thieves than to health and convenience.

The houses built by the more wealthy *zemindars* at the present day are better than formerly and often extravagantly supplied with furniture. As a class they are proud and fond of display and attempt to imitate native *rajahs*. They usually keep several horses and several pairs of bullocks, and some of them one or more elephants. In building and furnishing their houses, they have more regard to show than utility, and often manifest great extravagance. They never

adopt the European costume, but while the fashion of their clothing is much like that of other natives of high standing, it is generally more costly and showy.

When traveling they always have several, if not "fifty, men to run before them." One of these usually carries a long, crooked, loud-sounding horn which he blows or a small drum which he beats, on approaching a village or people assembled in the road. In the night one would always carry a torch. Zemindars sometimes travel on horseback if the distance is short, sometimes in *palankeens*, and sometimes in two-wheeled carriages drawn by beautiful white bullocks able to trot five miles an hour, with bells on their necks.

#### THE ZEMINDAR OF NADUKOTTAI.

A letter lately received from a Tamil schoolmaster brings to my mind a friendly zemindar with whom I became acquainted soon after commencing life in Tirumangalam in 1848. He lived in Nadukottai, a village two and one-half miles



NATIVE VILLAGE, WITH ZEMINDAR'S HOUSE.

southeast of Tirumangalam, in which was a mission-school. He was well acquainted with my predecessor, Mr. Tracy, who often spoke of kindnesses received from him by himself and family.

My first interview with him was noticed in a journal I then kept, under date of June 4, 1846:—

"Started at half-past five in the morning with a catechist and an interpreter" (I had not yet learned the Tamil language) "for Nakudottai, to examine the mission-school. After walking three quarters of an hour across the fields, we reached the village. We soon heard the noise of the schoolboys all studying aloud, and came to the building, with mud walls and thatched roof, occupied as a school-house. It was without benches or seats of any kind, except a short seat at one end, made of earth, with a mat spread over it, for the teacher. The scholars all sat upon the ground floor. The teacher, monitor, and about fifty pupils were

waiting our arrival, and, as soon as we reached the door, rose up, raised their right hands to their forehead, and called out 'Salam !' The teacher, wishing to give me a seat, went out and brought in a short log, which, as it was cut square off at both ends, answered the purpose very well. All then sat down and the examination began."

I was soon told that "a great man" wished to come and see me. It was the zemindar, or proprietor of this and a few other villages, but having his residence-palace, as the people called it, in this village. I sent word that I should be glad to see him, and after sending a couple of chairs, one for me and one for himself, he made his appearance, a dignified-looking man, with several attendants; and, leaving his sandals at the door, came in, gave me a couple of limes, the usual token of friendship, "made salam," and sat down by my side. He expressed his gratification at seeing the new missionary, and his wish to enjoy my friendship, as he had enjoyed the friendship of the former missionary. He told me I must look upon him as one of the children before me. I spoke of the advantage to his people of having a school in his village, and he acknowledged that it was a great advantage. After the close of the examination, at his request, I accompanied him to his office, where I was presented with buttermilk to drink, and sugar, raisins, and plantains, to eat or carry away as I chose. Having learned at the school that I had come on foot, he had ordered his horse to be made ready for me to ride home, which I was glad to do, as it was becoming hot. As I thanked him for his kindness he replied: "The horse is yours; everything I have is yours." The horse was then brought, saddled and bridled in true Oriental style, and with a string of bells around his neck. After the bells had been taken off, by the suggestion of one of the men with me, I mounted and rode home, well pleased with the new experience of the morning.

A few days after this the zemindar came to our house, accompanied by his accountant and several others. One of these carried a large red silk umbrella over his master's head, and others brought a quantity of limes and plantains, a couple of fowls, and some eggs for our use. After being seated upon the veranda and conversing for a little while, he expressed a wish to see Mrs. Herrick. When she came toward him he politely arose, gave her a lime, and "made salam." When I told him she was glad to see him, he replied: "A mother will always be glad to see her son." When I went to his village, as I often did on Sabbath mornings, to hold a meeting with the members of the school and others who

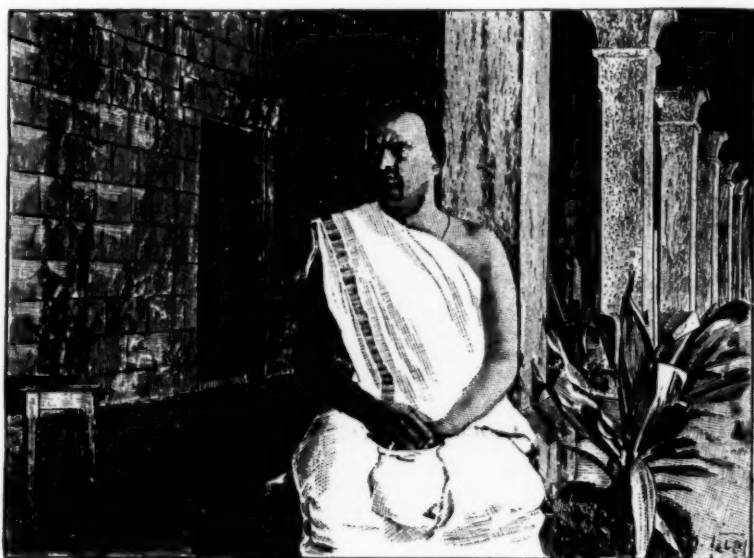


A NATIVE CRIER.

might come together, he generally attended and always gave respectful attention.

A little after we commenced life at Tirumangalam, the elder of the two sons of this man, with another young man of the same caste, both of whom had heard the truth from my predecessor, came to me and said they believed Christianity to be the true religion and wished to be Christians themselves. The zemindar's son died not long after. The other not only became a church member, but afterward a very useful mission helper.

The zemindar often called at our house before we were transferred to another station for three and one-half years, near the end of 1850, and after our return to Tirumangalam. He occasionally brought a musical instrument peculiar to



A ZEMINDAR AT HOME.

that country, of which he was very fond, and gave us specimens of music which, though strange to us, was very pleasant.

The following record is from my journal of July 17, 1862:—

"Called upon the Nadukottai zemindar, who seems nearly to have finished his course. Before I left he requested me to come often to his village and give good advice to his son and grandsons. He seems resigned, but I do not know that it is the resignation of a Christian." He well knew, however, what kind of advice I should give his son and the son's children, and I was glad to learn from a catechist whom he had known well for many years that he had prayed with him without his making any objection.

August 12, 1862. "Went again to Nadukottai and had another interview with the aged zemindar, now near unto death. He called his two grandsons and,

putting the right hand of each into my hands, said they must be my children. I must teach them and they must follow my instructions." I did not see him again before he died, a few days after.

The son who took his place died suddenly of cholera a few years later and was succeeded by the older of the grandsons I have mentioned. The younger one, better educated and more intelligent than his brother, assists him in his duties, and has more influence over the villagers than he.

A schoolmaster whom I left in that village has just written me expressing the belief that this young man has been converted. He does not openly profess Christianity, but the teacher says he has prayers in his own house and gives money for carrying on the Lord's work. He says he speaks with gratitude of my



A TRAVELER'S BUNGALOW IN INDIA.

having once come to his house when his little child was suffering from an attack of cholera, giving it medicine and offering prayer, believing that the child's life was thus saved.

May he be led to true faith in Christ and be enabled to confess him boldly before the world !